



Rev.^d Benj^m Lawrence.



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A N
HERETICAL HISTORY,
COLLECTED FROM
ORIGINAL AUTHORS.

IN WHICH IS SHEWN

The ORIGIN, DOCTRINE, PROGRESS, CENSURES
passed upon, and CHANGES of, the several
Religious Systems of the earlier Christian
World.

Βορβορυμεθα, &c. — We wallow, indeed, in the mire, by
publishing these things. But, lest any one should fall into
the mire of these *Heretics* from mere ignorance, I pur-
posely, and knowingly, defile my own mouth, and the
ears of the Auditors, because it is beneficial; for it is
much better to hear absurdity and filthiness in accusing
others, than to fall into them out of ignorance; much
better to be informed of the mire, than, for want of
information, to fall into it.

St. Cyril, page 53. Lutet. 1640.

By R. TURNER, Jun.
OF MAGDALEN-HALL, OXFORD.

L O N D O N:
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M,DCC,LXXVIII.



INSCRIPTION.

TO THE
RIGHT REVEREND
THE LORD BISHOP OF WORCESTER
THESE PAPERS ARE INSCRIBED,
BY HIS LORDSHIP'S
MOST DUTIFUL,
MOST RESPECTFUL,
AND MOST DEVOTED
HUMBLE SERVANT,

R. TURNER, JUN.

*London,
June 1, 1778.*

INSCRIPTION



P R E F A C E.

AN HERETICAL HISTORY, composed with judgement and candor, and drawn with discernment and industry from the best sources, has been long wanted. The subject is worthy of a Veteran in Literature. When I had first formed the scheme of the undertaking, reflection on my inexperience discouraged me. I proceeded with diffidence: and the very suspicion of my strength was not unserviceable to its improvement, by inciting and augmenting the diligence of my enquiries. That this is my first attempt in the literary way, far from being an objection, will rather, I am persuaded, plead for the favour of the Public, which has seldom been withheld from the ardor and diligence of Youth. It will seem a pleasure to the ingenious to find my few vacant hours so usefully engaged,
and

and that juvenile warmth dedicated to Literature, which is, but too commonly, spent in a worse service. It has been my ambition, in the whole conduct of the Work, to deserve *their* favour: and, I doubt not, in what parts soever I have failed, *their* allowances will be made to the early and well-aimed attempts of Youth.

I have hitherto addressed myself to the reasonable part of my Readers. There is a set of arbitrary Gentlemen, called CRITICS, whose good word is so sparingly dealt out to the living, especially to young Writers, that it might be thought daring in *me* to bespeak, or to expect it. They will tell me, perhaps, that I have mistaken my *forte*, and fancied an impulse of genius where was only a mere effluence *à morbo scribendi*. Some may say my amusements are too solemn; others, that my labours are trifling; and, that I stand accountable for much waste of time and paper.

I admit

P R E F A C E. iii

I admit, I might, unhappily, have been partial to my labours. Partiality towards our own productions is, I presume, a branch of original sin, and peculiarly devolves under your care. It is a most pernicious, though the most delicious, of prejudices: it inebriates the mind, prevents the discovery, and obstructs the corrections, of a thousand errors. It lurketh like a rock in the harbour, upon which many candidates for literary fame, riding in secure with sails expanded, have split irretrievably, and gone to the bottom. For the putting a check upon such adventurous folly, CRITICISM was instituted; a noble art, while in the service of *Truth*, and under the influence of the *Graces*; while, tender of modest diligence, it shakes its scourges at presumptuous ignorance; refines our taste, restrains pendency, and banishes indecency from the World of Letters.

Conscious of my own inability, and the difficulty of the task, I have not vanity to

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think

iv P R E F A C E.

think I merit applause: if I find my labours are not altogether disapproved, I shall be content; and shall never regret my having dipped my pen in ink.

** * The Author proposes to continue the following Papers down to the present time, in which the extravagant tenets of our modern Fanatics will be compared with those of the earlier ages, and their plagiarism detected.*

PRELIMINARY DISCOURSE.

THE Christian Church has never been without its enemies. In the early days of the Apostles we find it distracted with divisions: false Apostles, false Teachers, Heretics and Apostates were then too common amongst them. No sooner had our blessed Saviour risen from the dead, than *Hymenæus* and *Philetus*, with *Alexander*, inflexibly deny the Resurrection. *Hermogenes* and *Demas**, not a long time after, appear in arms to attack the Divinity of CHRIST, and to overturn the foundation of his Church:

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and

* See accounts of these men accurately given by VITRINGA, *Observ. Sacr. lib. iv. c. ix. p. 952.* ITTIGIUS de *Hæresiarchis Ævi Apost. §. 1. c. viii. p. 84.* BUDDEUS, de *Eccl. Apost. c. v. p. 292.* See also 2 Tim. II. 11, &c.

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and are recorded by the Apostolic Writers, to posterity, as Heretics. What confusions in the Church did not the *Anti-Trinitarian* Heretics, *Arius*, *Macedonius*, and *Socinus*, occasion! What agitations, the proud doctrine of *Pelagius*, led astray by the false maxims of Philosophy, which about that time had crept into the Church!—But, to pass over the Heretics of the earlier ages, for it would be needless for me here to enumerate them, or repeat their tenets, let us, for a moment, recollect the trouble and miseries our own Country has been involved in by the arts of Deceivers.—Never, perhaps, was nation more abused by spiritual Enthusiasts than *England*, in the times preceding and during the Civil Wars. Religion was indiscriminately tossed about in an ocean of confusions and calamities. Each bold Zealot assumed to be an infallible expounder of the Bible he could scarcely read. Artificers, under pretence of special calls, deserting their trade, travelled abroad to declare revelations and new doctrines: sound reasoning was no longer valued, in comparison of noise and wild transport: Learning was cried down, as *carnal wisdom*; Morals, as *beggarly elements*, the study of Heathen Men. True Religion did long expostulate, and reprove these doings; but a giddy multitude would not hear. True Religion

gion did weep in private; while Hypocrisy trumpeted, and Enthusiasm raved, and Nonsense and Blasphemy were over-bearing, in the streets, in the assemblies, and in the churches. Let History tell what was the consequence of these proceedings; how, in a few years, all rule, and order, and law, were subverted; and tumult and rapine, barbarity and murder, (the fruits of *Antinomian* principles) arose, and spread their horrors through the land, like a continual hurricane, laying every thing waste before it. "Then it was, that, for the first
"time, the world saw revolted subjects forcibly seizing and dragging to prison a King,
"whose only crime was having borne too patiently their first acts of sedition; a Parliament,
"with one hand striking at Bishops, and lifting the other against the head of their Sovereign;
"indecently accusing, impudently slandering him, unjustly condemning him, leading him to the scaffold like so many beasts of prey;
"furiously executing him; and the people, astonished and giddy at the execrable
"paricide, drinking large draughts of the intoxicating principles of Fanaticism and Independence". I fear we are losing the remembrance of those sad confusions; we grow unmindful of them too soon. It is a sign we

are unmindful of them, if now, when Fanaticism is reviving, and growing apace upon us again, we can behold this with unconcern, or not oppose our intreaties and remonstrances against the spreading of such an evil.

A Sect, newly started up like a rank weed among us, would appear to be the warmest, and truest friends to Religion. They profess to embark in the cause of God, to be associated to the conversion of souls to CHRIST; a great and good work, and to which, if conducted with truth, as well as diligence, with judgement, as well as ardour, every sincere Christian must wish success! Charity induces us to *hope*, that their intentions are good. Piety calls us to lament when such an undertaking is spoiled by the unskilfulness, or the precipitancy, or the harshness, of the hands which engage therein. Infinite confusion has been wrought in former times by persons intensely zealous for CHRIST; when once Christian Patience and mercy have been cast aside, and wild-fire and thunder mingled in their zeal. The new converters in our times have zeal, without question; but of management and conduct of their zeal there is much reason to complain.

Controversial subjects are not the most pleasing; unwillingly I enter upon them. But, must

must we suffer a causeless clamor, and not complain? Must we hear all our comfort and hope ascribed to the illusion of the Devil; our best intencioned services numbered with the works of damnation; and, under such invectives, be silent?—Forbid it, Heaven! that I should inveigh against them, as they daily inveigh against us; but I may have liberty, I hope, to state the controversy depending between us and them.

Let us begin, where they begin, with the doctrine of FREE-GRACE.—We believe, as the Scripture has taught us, that the best services of frail Man are unprofitable to God; that we were sinners from nature, under the just sentence of his displeasure; and any righteousness of our own cannot absolve us from it; any good thing that we do, cannot be taken in exchange for the punishment we have deserved. Wherefore, the greater is our joy, that God accepts us to mercy, and justifies us *freely by his* Grace. It is pure and voluntary goodness in him; favour freely conferred, which we did not merit, which we could not claim; and for which we cannot make sufficient return. This doctrine is salutary, glorious to God, and most comfortable to Man. But can we say so of that gloss which the Teachers of METHODISM put upon it?—Can you believe them, when, in the name of the most Holy God, they declare, that his acceptance,

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his favour, is offered to Sinners, under *no* terms, or conditions, or restrictions at all?—When they teach, that *nothing is required*, not so much as *repentance*, in order to Salvation; because, say they, this Grace is *free*?---Did our Saviour CHRIST thus preach, whose first instructions to the *Galileans* was, *Repent ye, and believe*? Did the Apostles of JESUS offer pardon unconditioned?---Did they not command men to *repent, and be converted, that their sins may be blotted out*? Was Faith sufficient in the forcerer *Simon*?---or was he not enjoined to *repent of his wickedness, and pray to GOD, if perhaps the thought of his heart may be forgiven him*?

The clemency of a Prince is shewn in granting to criminals a *free pardon*, i. e. unincumbered with any fine, clear of any payment; yet, such clemency is not prostituted to the stubborn and unrepenting; tokens are first required of the humiliation of the offender, else pardon is not granted; and care is to be taken, that he offend no more, else the pardon is revoked. In like mannner, a holy and gracious GOD deals with us. We *must repent of our Sins*, else remission of them passes not. The most penitent are able to make him no satisfaction; therefore, the Grace is free. GOD will not so desert his laws, as to pardon the gross violation of them without requiring earnest purposes
of

DISCOURSE. xi

of obedience for the time to come. He is inflexible in his love of holiness, even while he justifieth the ungodly. That doctrine, which makes a different representation of him, is certainly injurious to the perfections of his great name: that preaching, which sets the Grace of the Gospel loose from all conditions, is injurious to the souls of Men; gives encouragement to the vicious, to whom repentance is always irksome; flatters the false peace of the extortioner, to whom restitution is especially distasteful; and induces the vilest malefactors to die without abhorrence of their crimes, and yet with all assurance of Salvation. Is not this obstructing the good influence of Christianity, and defeating the end of the commandment?---Yet we shall see, that these Friends of Religion spare not to inflict upon her deeper wounds than these, in the great stress they lay upon *Faith*, and then appropriating it all to themselves. They insist, that we have not the true, lively, justifying Faith: they glory in such Faith, as the product of their Tabernacle alone. It may be talked of amongst us, it may be confessed with the mouth: but amongst them, it seizes, it ravishes, it fills the heart. Our way of reasoning, and mild exhortation, is represented as not proper to excite a Gospel-Faith; such

such as accompanies the *Word*, as preached by them with *Power*.

What they call *powerful preaching*, is well known. It is with much eagerness, with boisterous agitation, wildness of mien; with most passionate endearments, with menaces full of horror; with confidence of an inward and overruling inspiration. And the Faith, which such preaching excites, is like unto it;---that Faith is hot, full of extasy, presumptuous.

The other singularities and tenets of this Sect are the less necessary to be considered here; as there is small appearance of the doctrines being founded on the sure word of the Gospel; as they are more evidently built upon fancy, a ground more unstable, more rolling than the sands; such, as their placing the Works of Regeneration, and the proof of Divine Favour, in certain inward movings, feelings, and rapturous perceptions of God's presence, which the Gospel has no where taught us to expect: whereby they subject the minds of Men to all the power of melancholy; make the peace of Christians depend on mere phantoms; lift up those to a most vain confidence, whose working imagination can indulge them such joyous visions; and plunge others down into utter despair, that are of too cold, too feeble a spirit, to be capable of them.

Closely

DISCOURSE. xiii

Closely connected with this, is their doctrine of *indubitable Perseverance*; assuring to every Man, who has once experienced THEIR tokens of Grace, that he can never fall away; that it is impossible he should finally miscarry: whereby they take off that care of the good Christian over himself, which is the proper armour against temptation; or else excite too great impatience for the *Mansion in Heaven*, supposed already to be his own; and, in consequence, a total neglect of his worldly calling, and of the duty he owes to the Public, his Friends, his Family.

What heart, truly religious, grieves not at these abuses of Religion? these wounds, that reach into its vital and most substantial part! Wounds, not inflicted by enemies, or in the gate of strangers, but by Professors of Godliness, even in the House of its Friends! This may be joy, indeed, to the enemies of the Gospel; to see the fences of Orthodox and Catholic Communion broken down, and that Religion trampled on by those who had once solemnly sworn to defend it. This may be pleasure, indeed, to the adversaries of CHRIST; to see Faith running into frenzy; Faith assuming to be the whole of Religion, and condemning the spirit of obedience as a spirit of bondage. But these things will be grief to every thoughtful Christian, who yet hath sufficient support in
that

that warning of the Apostle: *There must be Heresies amongst you, that they which are approved may be made manifest.*

The Studious will, I flatter myself, make their observations on this Work, whatever faults they shall meet with in fixing the dates, &c. I beg permission to remind them that they are not mine, but are chargeable upon the following learned and judicious Writers.

Eusebii, Socratis, Sozomeni, Theodoreti, &c. Historia Ecclesiastica, Græce & Latine, cum Annot. Valesii. Fol. Cantab. 3 vol. 1720.

Marii Mercatoris Opera, cum Notis Steph. Baluzii, 8vo. With regard to the Pelagians.

Sti. Augustini Opera. Fol. Paris, 1679, 8 vol.

Sti. Irenæi Opera à Benedictinis. Fol. Paris, 1710.

Tertulliani Opera. Folio, Paris, 1664.

Sti. Epiphani Opera, Græce & Latine. Folio. Paris, 1622.

Ruffini Opera. Folio, Paris, 1380.

Liberati Breviarium. Paris, 1675.

Optatus

DISCOURSE. xv

Optatus, de Schismate Donatistarum Libri VII. Folio, Paris, 1679.

Sulpicii Severi Historia Ecclesiastica, & alia ejus Opera, cum Notis Vossii & Joan. Clerici, in 8vo. Lipsiæ, 1709.

Gulielmus Cave, Primitivus Christianismus, 8vo. Lond. 1679.

Claude Fleury, Histoire Ecclesiastique J. C. jusqu'au commencement du XV^e Siècle, 4to. Par. 1691. 20 vols.

Continuation de l'Histoire Ecclesiastique de M. l'Abbé *Fleury*, depuis le Commencement du XV^e Siècle jusqu'en 1722, 4to. Par. 16 vol.

Sebastien le Nain de Tillemont, Mémoires pour servir à l'Histoire Ecclesiastique. 4to. Par. 1693, 16 vol.

Godefroy Hermont, Vie de S. Athanase. 4to, Par. 1671.

Vie de St. Jerome, par Dom. Jean Martianai, Religieux Benedictin de la Congregation de St. Maur. 4to, Par. 1706.

Histoire Critique de Manichée & du Manicheisme, par M. de Beausobre, 4to. Amst. 1734.

Le Pere Doucin, Jesuite, Histoire de l'Origenisme, 12mo. Paris.

————— Histoire du Nestorianisme, 4to. Par. 1698.

M. Bossuet, Evêque de Meaux, Histoire des Vari-

xvi P R E L I M I N A R Y, &c.

Variations des Eglises Protestantes, 4to. Par.
1688.

Cesar Baronius's Ecclesiastical and Martyro-
logical Annals.

Ittigius, de Hæresibus Ævi Apost.

Jones's Method of settling the Canonical
Authority of the New Testament.

Jo. Laur. Mosheimii Instit. Hist. Eccles.
Antiq. & recent.---Helmstadi.

M. Jablonski de Regno Millenario Cerinthi.
Printed at Francfort.

Spanhemii Hist. Christ.

24 OC 62

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“ Deterior est qui recedit ab Ecclesiæ
“ concordia, & in Hæresin aut Schisma
“ demigrat, quam qui impurè vivit salvis
“ dogmatibus.”

ERAS. de Eccl. Concordia, p. 113.

HE

24 OC 62

THE
HERETICAL HISTORY
OF THE
FIRST CENTURY.

THE SIMONIANS.

Cent. I. A. D. 38.

THE author of this sect, which was the first that disturbed the Christian Church, was one *Simon Magus*. This father and founder of Heresy was born at *Gittbon*, in Samaria(*a*), where he rendered himself famous by his magic powers. In the year 34 he was baptized by St. Philip, probably, with a design to insinuate himself with that Deacon, and to learn the art by which he imagined he wrought his miracles; and soon
B after

(*a*) Fleur. 27. 28. Clementin. Homil. ii. p. 633.

2 THE SIMONIANS. [Cent. I.

after offered to purchase, of the Apostles *Peter* and *John*, the power of conferring the Holy Ghost by imposition of hands. *Peter* rejecting the offer, and solemnly upbraiding him for his impiety, exhorted him to repent^(b); and he, possibly, fearing he might be made an example of dissimulation, as *Ananias* had been before, begged the Apostle's prayers. How slight and insincere his penitence was, will appear from his horrid blasphemies. He travelled from *Samaria* into several provinces, accompanied with a woman named *Selèna*, or *Hélèna*, whom he had bought at *Tyre*, where she had been a prostituted slave; calling her the *first conception of his mind*, and by whose *grace* believers were to be saved. Being corrupted first by the Angels, she passed by *Transmigration* into divers female bodies, and became in time that famous *Helena* who occasioned the Trojan war: for which reason, *Stesichorus*, having defamed her in his verses, was punished with the loss of his eyes; but afterwards repenting, and writing hymns to her praise, he recovered his sight. After this she passed from one body into another successively, debauched in all, till Simon purchased her from the Stew where she was prostituted. This was the *lost Sheep in the Gospel*. And mankind had nothing now to do, but to believe in him and her.

(b) Acts, c. viii.

A.D. 38] THE SIMONIANS. 3

her; and to live without fear or shame, in all manner of licentiousness(c). Several ancient writers speak of his being at Rome; but as, perhaps, herein they follow *Justin Martyr*(d), so he might have entertained this opinion through a mistake of the statue of the God *Semon Sangus*, which he supposed to have been dedicated to *Simon Magus*. The common story of his death is fabulous. A thing so remarkable would not have been passed over in silence by the Roman Writers, *Suetonius*, *Tacitus*, *Pliny*, &c. much less by the Roman Fathers and Bishops of the three first centuries*. The Simonian Mystic Priests lived in continual debauchery, applied themselves to magic, to communicate love, and the explanation of dreams, on which occasion they constantly invoked Angels. This sect was not persecuted; however it did not subsist in any part of the earth 200 years afterwards. It was extinguished, according to *Danæus*, by the *Menandrian* Heresy†.

B 2

THEIR

(c) Epiph. 55. Theod. 192. Iren. 94. (d) S. Just. Apol. I. 69.

(*) The Reader will find much satisfaction from *Van Dale's* dissertation, *De Statua Simonis*, on the subject of Simon's tragical end. Also from *Deylingius*, *Observ. Sacr.* L. I. observ. xxxvi.

(†) In the ancient spurious book called *St. Clement's Recognitions*, it is said that *Simon Magus* confessed to one of his companions that he wrought all his amazing works by the help of the Soul of a healthy [unpolluted, *Jortin*] young boy, that had been violently put to death. [for that purpose, *Middleton*]

4 THE SIMONIANS. [Cent. I.]

THEIR DOCTRINE.

The Doctrine of Simon Magus was a medley system patched up out of the Philosophy of Plato, the religious maxims of the Heathens, and of Christianity. From the Platonists he seems to have borrowed the peculiar sentiments he entertained of the Angels, whereby he was led to that undue veneration of them, as to pay them divine worship, and represented them as Mediators between God and Men; to which superstitious worship of Angels, St. Paul seems to allude in the Epistle to the Colossians. He taught his Disciples,

I. That he was the *supreme God(a)*, who on Mount *Sinai* gave the law to Moses in the person of the Father; in the reign of Tiberius was

Middleton] *Pueri, inquit, incorrupti & violenter necati animam adjuramentis ineffabilibus evocatum adfistere mihi fecit, & per ipsam fit omne quod jubeo.*—L. II. c. 13.

The reason given why they used to invoke the souls of those who suffered a violent death, is, because such spirits were believed to be the most malevolent, [*Hanc (Sagam) volitant animæ circum sua fata querentes. Tibull. I. 5. 51.*] and ready to perpetrate on others the same acts of violence which they had injuriously suffered themselves. *Itaque invocantur quidem aori* (they who die untimely) *& biæothanati, sub illo fidei argumento, quod credibile videatur, eas potissimum animas ad vim & injuriam facere, quas per vim & injuriam servus & immaturus finis extorsit, quasi ad vicem offensæ.* (Tertull. de anima — c. 57— See also Cypr. de Idol. vanit.) — *Mysteria quædam excogitaverunt adeo ut extra inspecturi, immolarent παῖδας ἀφροπᾶς* (*Pueros impuberes*) Socrates III. 13.

(a) Origen adv. Celsum, L. v. p. 272.

A.D. 38.] THE SIMONIAN. 5

was supposed to appear to the Jews in the person of the Son; and afterwards came upon the Apostles in fiery Tongues as the Holy Ghost.—

II. That women ought to be common(*b*).

III. That the images of himself and *Héléna* ought to be worshiped.

IV. That the worship of Angels was allowable(*c*).

V. That magic, charms, &c. were commendable(*d*).

VI. That the law of Moses was the invention of evil Angels. This is ascribed to him by St. *Epiphanius*, but is inconsistent with his first blasphemy.

VII. That *Helena* was the *Holy Ghost*, and mother of all human souls*. This error is likewise given him by *Epiphanius*, and is also inconsistent with his first blasphemy.

VIII. That there would be no resurrection of the body.

B 3

THE

(*b*) Aug. de Hæres. c. 1. (*c*) Theod. (*d*) Iren.

* Some learned writers have attempted an allegorical explication of the account we have of *Helena*, by imagining by the name *Helena* is signified either *matter* or *spirit*. But it would be needless here to shew upon what slight foundation this opinion is built.

THE EBIONITES*.

A. D. 45.

THEIR Author was one *Ebion*, who called himself a Jew, though born at *Cocoba*, a small town in *Samaria*(a). Whilst the Christians in Jerusalem were at *Pella*, a city of *Decapolis*, whither they had retired during the siege of Jerusalem, he lived at a town called *Cacerta*, not far distant, in the county of *Basan*(b). His name *Ebion* signifies a Poor man; and although he had received it at his birth, his disciples valued themselves upon it, pretending to the religious poverty of those, who had laid the price of their goods at the (c) Apostles' feet (d). They revered Jerusalem as the house of God, and held the observation of the law of Moses to be necessary to salvation; consequently they kept

(a) Danæus.

(b) Ech. 261.

(c) Fleury I. 137

(d) Fleury Ech.

(*) The name Ebionites, Origen and Eusebius † suppose to have been given them from the word *Ebion*, signifying a despicable man; because they entertained mean sentiments of *Jesus Christ*, esteeming him meer man. St. *Irenæus* has not recorded the head of this sect. See *Ittigius de Hær. Ævi Apost.*

† Orig. de princip. L. 4. c. 2. Euseb. L. 3. c. 21, Theod. Hær. Fab. L. 2. c. 1.

A.D. 45.] THE EBIONITES. 2

kept the Jewish Sabbath; but to shew themselves Christians, they also observed the first day of the week like the rest of the faithful, used baptism, and consecrated the Eucharist, but put only water into the chalice(*a*). They condemn'd the use of flesh, as being unclean, because produced by copulation(*b*), and obliged all that became of their sect to marry, even before they were of ripe age; and allowed plurality of wives. According to *Echard*, they received all the writings of the Old Testament; but *Fleury* says, they rejected all the Prophets from the time of *Joshua*, as *Sampson*, *David*, *Solomon*, and even *Elias* himself. They rejected all the New Testament, but St. Mathew's Gospel, or rather the Gospel according to the Hebrews or *Nazarenes*, wherein the former was corrupted and mutilated, particularly by cutting off the genealogy. (*c*) They called themselves the disciples of St. Peter, rejecting St. Paul, whom they accused of several crimes; alledging, that he was not originally a Jew, but a Gentile Proselyte, who being at Jerusalem wish'd to marry the daughter of a certain Priest, and for that purpose had caused himself to be circumcised; but that, not being able to obtain her, he out of revenge set himself to oppose the circumcision.

and

(*a*) Danzeus.

(*b*) Fleury I. 137.

(*c*) Fleury.

8 THE EBIONITES. [Cent. I.

and the law*. *Ebion* began his Herefy about the year 45 *Dufreznoy*, 71 *Cave*, *Marshall*, *Echard*, 77 *Daneus*, 88 *Tillemont*.

THEIR DOCTRINE.

- I. That the Father is the true God.
- II. That *Jesus* was a meer Man, born of *Joseph* and *Mary*, according to the ordinary course of nature.
- III. (a) That circumcision, and the rest of the ceremonial law instituted by *Moses*, were obligatory upon Christians.
- IV. (b) That *God* had given the dominion of all things to two persons, namely, *Christ* and the *Devil*; that the latter hath full power in this world, and that the former would have full power in that which is to come.

THE

(a) *Aust.* (b) *Stack. Div.* 134.

(*) The true reason of their holding *St. Paul* in such disrespect was, perhaps, on account of his sentiments being so very different from them, concerning the obligation of the ceremonial law, and his having opposed the observance of it in the warmest manner; so, of consequence they held this *Apostle*, and his writings, in the utmost abhorrence.

THE CERINTHIANS.

A. D. 54.

THE ringleader of this sect was one Cerenthus(*a*), a Jew; a zealous defender of the circumcision, as well as the *Ebionites* and *Nazarenes*. In the year 39 he contested with St. Peter about the conversion of *Cornelius*(*b*). In 48 St. Epiphanius says, he was head of the faction which rose at Jerusalem against St. Peter, on account of some circumcised persons with whom that Apostle had eaten. Soon after, he was a principal in the disturbance raised at *Antioch*, in Syria, contending for the necessity of circumcision(*c*). He travelled into *Egypt*, and having applied himself to Philosophy at Alexandria(*d*), he spread the errors he had conceived with regard to the divinity of Jesus Christ, through Syria, and Asia Minor. In 62 St. Paul is supposed to censure him in some of his epistles, particularly that to the *Colossians*. About 82, the Apostle John, with some others, going into a bath at Ephesus, and perceiving *Cerintbus* there, he turned back again with great abhorrence, exclaiming, "Let us, my friends, fly instantly

(*a*) Iren. L. i. c. 26. Epiph. 28. Euseb. L. 7. c. 25.

(*b*) Acts. xi. 2

(*c*) Acts, xv. 1.

(*d*) Theod. Fab.

Hæret. L. II. c. III. Tom. III.

10 THE CERINTHIANS. [Cent. I.

instantly this place, lest the building fall on our heads, since *Cerintbus*, the enemy of God and his truth, is in it". In the year 98 the same Apostle wrote his gospel, says Jerom, against *Cerintbus*; *Irenæus* says St. John wrote it against *Cerintbus* and the *Nicolaitans*. *Cerintbus*, pretending to be endued with a prophetic spirit, published many prophecies and revelations which he said were imparted to him by Angels. He first broached his Heresy about the year 54(a). *Cave* and *Marshall* place it in the year 80, and *Danæus* 95. *Cerintbus* was the first *Chilias*t or *Millenary*, after whom it was maintained by *Papias* Bishop of Hierapolis in the second century.

THEIR DOCTRINES.

I. *Cerintbus* taught that the Creator of this world, whom he considered also as the sovereign and law-giver of the Jewish people, was a *being* endowed with the greatest virtues, and derived his birth from the *supreme God*; that this being *fell* by degrees from his native virtue, and his primitive dignity; that the *supreme God*, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the very happy, and glorious *Eons*, whose name was CHRIST.

II.

(a) Tillem.

A.D. 54] THE CERINTHIANS. 11

II. That JESUS was not born of a Virgin, by the extraordinary intervention of the Holy Spirit; but from his parents JOSEPH and MARY, according to the common laws of nature.

III. That JESUS being baptized in the waters of Jordan, CHRIST descended in the form of a Dove, and entered into him, and filled him with knowledge, wisdom and power.

IV. That JESUS, after his union with CHRIST, opposed himself with vigour to the *God of the Jews*, and was, by his instigation, seized and crucified by the Hebrews.

V. That when JESUS was taken captive, CHRIST ascended up on high; so that the Man JESUS, only, was subjected to the pains of an ignominious death.

VI. That after the Resurrection of the Body, should commence a thousand years of the most exquisite delights, during which time CHRIST was to reign with them on the earth, which was to be succeeded by a happy and never-ending life in the celestial world.

VII. They received part of Saint Matthew's Gospel, only, rejecting every thing else, particularly the Epistles of St. Paul, whom they had in great abomination.

THE

THE OSSENIANS.

A. D. 50.

WERE so called, perhaps in allusion to the *Essenes*, a sect among the Jews. We find them mentioned by *Epiphanius*.

THEIR DOCTRINE.

- I. That *Faith* may and ought to be dissembled.
 - II. (a) That Prayer should not be used in a known language.
- (a) *Epiph.*
-

HYMENÆUS AND PHILETUS.

A. D. 55.

THEY did not give name to any particular sect.—(b) St. Paul excommunicated the former in the year 64.

THEIR DOCTRINE.

- I. (c) That the Resurrection is already passed.
- II. (d) That it consisted in the renovation of the mind, or in rising from sin to righteousness.
- III. (e) And, consequently, that there would be no resurrection of the body.

THE

- (b) Tim. I. 20. (c) Tim. II. 17. 18. (d) Pearson 386.
 (e) Whit. 439.

THE NICHOLAITANS.

A. D. 66.

THEIR head was (a) *Nicholas*, Deacon of Antioch, who was himself, according to Clemens Alexandrinus, a chaste and temperate Man, but, being reproached by the Apostles with being jealous of his beautiful wife, he brought her before the Brethren, and told her she might marry whom she pleas'd among them; affirming, that this parting with his wife was suitable to that saying, We ought to *abuse*, i. e. *mortify the Flesh* (b). (c) *Nicholas*, afterwards putting away his wife, professed perpetual continence, but not being able to abstain from her embraces, he soon returned to her, and on account of her beauty and their late separation enjoyed her too intemperately. Finding his inconstancy and lasciviousness censured in the Church, he at first only said, that it was necessary to have wives, and to cohabit with them. After this he advanced the most absurd and obscene tenets. Both day and night, he and his disciples were guilty of the most licentious practices, (d) and a contempt of that solemn law which the Apostles had enacted against fornication.

(a) Acts. vi. (b) Ech. 272. (c) Epiph. (d) Acts xv. 29.

14 THE NICHOLAITANS. [Cent. I.
tion(c). Human seed and women's terms were
accounted sacred by them. St. *Peter* speaks of
this Heresy in the year 67, and *Jude* in 71; in
95 it is expressly mentioned by St. *John*, Rev. II.
Bingham excuses Nicholas, Pref. to Vol. 10.

THEIR DOCTRINE.

- I. That the world was made by Angels.
- II. That women ought not to be used in
common among Christians.
- III. (d) That meats offered to idols might be
eaten without scruple.
- IV. In their assemblies they abandoned them-
selves to the most infamous debaucheries.

(c) Danæus. (d) Austin.

THE MENANDRIANS.

A. D. 74.

MENANDER, their author, was born
in *Samaria*, and adopted the errors of
Simon Magus. This lunatic first broached his
heresy at *Antioch*, where he seduced many. His
disciples were very disorderly, as were most of
the heretics of antiquity.

THEIR DOCTRINE.

- I. (e) That the world was created by Angels.
- II. That himself was invested with the om-
nipotence.

(e) Austin.

A.D. 82.] THE MENANDRIANS. 15

nipotence of *God* the Father, and only Saviour of the chosen, who could not obtain salvation but through his magic art.

III. (a) That the divine nature of *Christ* did not really assume the human, but that the assumption was mere phantasm and outward shew, whence his followers were called Φαντασιστᾶι.

(a) Stack. Div. 134.

THE NAZARENES, or MINEANS.

A. D. 82.

(b) OUR *blessed Saviour* having resided at *Nazareth* almost all the time he was on the earth, the Jews in contempt called Christians Ναζωραῖοι; a name which those Christians, who differed much from the *true* disciples of *Christ*, adopted to themselves. (c) Desiring to be both Jews and Christians at the same time, they were really neither. They understood Hebrew thoroughly, and had the gospel of St. Matthew in that language, which they interpolated and mutilated. (d) They had also the gospel of *Perfection* in verse, and the gospel of *Eve*. They boasted of inspirations, visions,
private

(b) Acts 24. 5. (c) Whit. i. 44. (d) Danæus.

16 THE NAZARENES. [Cent. I.

private revelations, and false miracles. They held that the soul in men, brutes and plants, were of the same substance, and reported many fabulous things of *Nouria* or *Ouria*, the wife of Noah, as, that she made Angels known to men, who before knew nothing of them; that she often set the ark on fire, and that it was as often repaired. (e) The Jews were particularly offended at this sect, looking on them as a sort of *Jewish Apostates*, preserving *circumcision* and the *Mosaic rites*, together with the Christian religion: and, therefore, they were used to curse and anathematize them three times a day, morning, noon, and evening, when they met in their synagogues to pray, in this form of execration: *ἐπικαταραστῶν ὁ Θεὸς τῆς Ναζωραῖος*, *Send thy curse, O God! upon the Nazarenes.*

THEIR DOCTRINE.

I. That circumcision and the ceremonies prescribed by the law of Moses were absolutely necessary to salvation. (f)

II. That Christ was born of a Virgin, and was also in a *certain manner* united to the divine nature.

III. They rejected all those additions that were made to the Mosaic institutions, by the Pharisees and the doctors of the law. (g)

THE

(e) Epiph. 29. (f) Austin. (g) Mich. le Quien, *Adnot. ad Damascenum*, tom. i. p. 82.

A.D. 105.]

(17)

THE
HERETICAL HISTORY
OF THE
SECOND CENTURY.

THE BASILIDIANS.

Cent. II. A.D. 105.

BASILIDES their founder was a native of *Alexandria* in *Egypt*, and a disciple of *Menander*, though he pretended to be the disciple of *Glaucia* the interpreter of *St. Peter*. He composed many books. *Clemens Alexandrinus* quotes the 23d of his explications of the gospel, but of what gospel we know not; probably that which he wrote himself, and which bore his own name. In imitation of *Pythagoras* he obliged his scholars to a five years silence, (a) teaching them that they know all, and penetrate all; themselves being invisible, and unknown. Know *yourself*, says he, and let nobody know *you*.

C

The

(a) *Irenæus* 99.—*Basilides* requiring of his disciples five years silence, was a proper method, as *Le Clerc* observes, to make an experiment of their Folly; and indeed he might be sure that the Scholar was mad in good earnest, who with a profound submission and silence had paid so long an attendance on a Knave that taught and did a thousand absurdities.

18 THE BASILIDIANS. [Cent. II.]

The *many* must not, and cannot know their affairs; but only one of a thousand, and two of ten thousand.—'Tis not in the least proper for you to *blirt out your mysteries*, but to retain them in silence. The early Heretics were for the most part initiated into the scandalous Egyptian mysteries, wherein the same rule was strictly observed; as *Iamblicus* speaks, (b) “What belongs seldom and lately to one, towards the end of his sacred office, this we ought not to discover in common to all, no, nor to such who are newly entered into the mysteries; nor even to such as are got halfway.” After he had infected greatest part of Egypt with his heresy, he died at Alexandria about the year 130, according to Fleury,—in 133, according to Jerom and Tillemont.*

HIS DOCTRINE.

I. (c) That the *Sovereign God*, the Father, who had no beginning, and whom he called *Abraxas*† (because the Greek letters which compose

(b) *Iamblicus*, Gæle 135. (c) Fleury i. 185.

* Those readers that wish for a more ample account of *Basilides* may consult Ren. Massuet. *Diff. in Irenæum*; also Baufobre *Hif. de Manicheisme*.

† This word *Abraxas*, we find in use among the Egyptians long before the time of *Basilides*; and we have some few gems from Egypt with *Abraxas* engraven upon them. The learned reader I refer, for more on this subject, to a work intitled *MACARII Abraxas, seu de Gemmis Basilidianis Disquisitionis*, published by *Jo. Chifletus*, 4to. 1657. See also *Montfaucon*, *Palæograph. Græc. L. 11. c. viii. p. 177.*

(b)

A.D. 105.] THE BASILIDIANS. 19

compose that name, expresses the number 365) produced Νῆς the *mind*; that Νῆς begot Δόγος the *word*; that Δόγος brought forth Φρόνησις *Prudence*; that from Φρόνησις proceeded Σοφία and Δυναμις *Wisdom* and *Power*; that from Σοφία and Δυναμις came the *Angels* of the highest order, who created the first Heaven: that these Angels produced others, the creators of the second Heaven; and so on to the number of 365 Heavens, from whence came the number of the days of the year. (d) That the Angels of the last Heaven created the earth, and the men that inhabit it. (e) That the God of the Jews was only the chief of the Angels of this last order, who, by endeavouring to subdue all nations under him, had exasperated all the other Angels against him; that the supreme God sent Νῆς his first-born to deliver mankind from the power of the Angels, who had made the earth, (f) to hinder the injustice of the God of the Jews, who designed to make all other people subject to the Jewish nation. (g) That this Νῆς was the *Christ*, who had appeared upon the earth in the form of a man, (h) but was none. (i) That men ought not to believe in *Christ* crucified, but in him that appeared to be nailed to the cross, though he was not so in reality. That *Christ* being an

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incor-

- (d) Austin. (e) Fleury. (f) Danæus. (g) Fleury.
(h) Echard. (i) Echard.

20 THE BASILIDIANS. [Cent. II.

incorporeal virtue assumed what figure he pleased ; that when the Jews would have crucified him, he took upon himself the likeness of *Simon the Cyrenian*, and gave his form to *Simon* ; so that the Jews crucified *Simon* instead of *Jesus**, who stood by whilst they were doing it, and derided them ; after which he became invisible, and reascended to the Father who had sent him. (a)*Basilides* usually called him *Goala* or *Goalna*, which in Hebrew and Syriac signifies Redeemer.

II. He taught, that in every man there were a number of spirits surrounding the reasonable soul, which excited the different passions ; (b)that far from opposing them, we ought to obey them, i. e. give our selves up to all kinds of impurity.

III. (c)That there would be no resurrection of the body.

IV. (d)That God would pardon no sins but those of ignorance.

V. That there was no punishment for sin, but a transmigration of souls ; and that the soul was punished in this life for the sins it had formerly committed.

VI. That it was lawful to dissemble their belief

(a) Danæus. (b) Fleury. (c) Danæus.
(d) Echard, Danæus.

* The Author of the *Commentar. de rebus Christian. ante Constant.* p. 354, denies this particular accusation.

A.D. 105.] THE BASILIDIANS. 21

belief upon occasions; observing this maxim, *Know all others, but let none know you.* Thus they avoided martyrdom.

VII. That it was lawful to eat meat offered to idols*.

Basilides was confuted in his own time by *Castor Agrippa*, who exposed all his pretended mysteries.

* The learned reader may find a more ample account of *Basilides* and his romantic system in *Ren. Massuet. Dissert. in Irenæum.*

THE ELXAIANS, or ELCESAITES.

A. D. 106.

WERE so called from their author, *Elxai* or *Elxæus*, a Jew, both by his original, and in his opinion, though he did not very strictly observe the law, which he blended with a multitude of fictions drawn from the oriental philosophers. He forbid directing our prayers towards the East, and was for having every one turn his face towards Jerusalem, in whatever country he might be. He composed a book, as he pretended, by inspiration†; in which he taught a prayer in barbarous terms, the meaning of which he forbid enquiring into; but it is translated by *Epiphanius*, “*the unworthiness, the condemnation, the oppression and the trouble of*

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my

† Βιβλον τινα φέρουσιν, ἣν λέγουσιν ἐξ οὐρανό καταπεπλεγμένοι, They (his followers) produce a book, which they affirm to have fallen from Heaven, says *Origen* apud *Euseb. vi. 38.*

22 THE ELXAIANS. [Cent. II.

my ancestors are passed, through the perfect mission which is come." He professed himself an enemy to virginity and continence, and obliged those of his sect to marry. He began his heresy in the reign of *Trajan*. *Danæus* makes it 243. It spread itself in *Palestine*, about *Jordan*, and in *Arabia* near the *dead sea*. It was not entirely extinct 'till the end of the fourth century. (d)

HIS DOCTRINE.

I. (e) That two women were to be worshipped as goddesses; viz. *Martha* and *Marthana*, kinswomen or prostitutes of *Elxai*; (f) and that the dust of their feet, and their spittle, were to be preserved and adored.

II. (g) That water was to be worshipped as a god.

III. (h) That *Jesus Christ* had a human, but invisible body 66 (it should be 96) miles in height, (i) 24 Roman miles in breadth, and proportionable in thickness.

IV. That the *Holy Ghost* is of the female sex, and of the same bigness with *Christ*, and alike invisible.

V. (k) That remission of sins might be obtained by the bare reading of his book.

VI. That men ought to swear by *salt*, *water*, the *earth*, *bread*, the *heavens*, the *air*, and the *wind*.

VII. That

(d) Eusebius. l. vi. c. 38. Epiphanius, xix. § 3. p. 41. Theodoret, l. ii. c. 7. (e) Austin. (f) Danæus. (g) Epiphanius. (h) Echard, 294. (i) Fleury. i. 166. (k) Danæus.

A.D. 105.] THE ELXAIANS. 23

VII. That we might without sin adore *Idols*, and profess outwardly whatever we would, provided our heart had no share in it. (b) To authorize this hypocrisy, he alledged the example of a priest, named *Phineas*, descended from *Aaron* and the first *Phineas*, who, he said, during the Babylonish captivity, had worshipped *Diana* at *Susa* to avoid being put to death in the reign of *Darius*.

VIII. (c) That *judicial astrology*, *magick*, and *enchantments*, to discover future events, were lawful.

IX. (d) They baptized in the name of the elements; ἐπὶ τῇ τῶν στοιχείων ὁμολογία.

(b) Fleury.

(c) Danæus.

(d) Theodoret.

THE SATURNINIANS.

A. D. 110.

SATURNINUS or *Saturnillus*, their lunatic head, was born at *Antioch*, and with *Basilides*, was a disciple of *Menander*. He began to broach his errors under the emperors *Trajan* and *Adrian*, in several parts of *Syria*, but particularly at *Antioch*, and had many followers.* He taught the following extravagant

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DOCTRINE.

* Irenæus l. i. c. xxiv. Eusebius l. iv. c. vii. Theodoret, l. i. c. xi. Epiphanius xxiii.

24 THE SATURNINIANS. [Cent. II.

DOCTRINE.

I. That there was a *sovereign* and unknown virtue, that had created the Angels and the celestial virtues; that seven of these Angels, withdrawing themselves from the reach of the *sovereign Father*, created the world, against his will. That they, in conjunction, formed man; some of whom were naturally good, and some naturally evil.

II. (e) That the *God of the Jews* was one of the bad angels; different from the Father of Christ, and God of the Christians.

III. (f) That *Christ* came only to destroy the *God of the Jews*; that he was incorporeal, and for that end alone assumed the human shape.

IV. (g) That *Christ's* incarnation and sufferings on the cross were not real, but only in appearance.

V. (b) That *Prophecies* were to be ascribed, partly to the *Angels* that created the world, partly to *Satan*, and partly to the *Jews*.

VI. That *Marriage* and *Generation* were the invention of *Satan*, who was an angel at enmity with the founders of the world.

VII. (i) That there will be no resurrection of the body.

VIII. (k) That his disciples ought to abstain from

(e) Danæus. (f) Echard. (g) Danæus. (b) Fleury.
(i) Danæus. (k) Fleury.

II. A.D. 110.] THE SATURNINIANS. 25

from eating meat, i. e. any thing that has had life. This apparent austerity imposed on the vulgar, and drew after him many disciples.

This heresy had a being when St. *Justin* wrote his dialogue against *Tryphon*, as he there makes mention of them. St. *Epiphanius* says, there were but few of them remaining in his time.

THE GNOSTICS.

A. D. 115.

THESE enthusiastic philosophers sprang from the *Nicolaitans*, according to St. *Epiphanius*, St. *Austin*, and *Fleury*; from the *Carpocratians*, according to *Irenæus* and *Tertullian*; from *Menander*, says *Irenæus* in another place; Dr. *Hammond* derives them from *Simon Magus*. Their appellation is derived from *Γνωστικοί*, which in Greek signifies the *enlightened*. This name, this presumptuous and self-sufficient sect claimed as due to their superior light and penetration into divine things. (a) It was first assumed by the *Nicolaitans*, *Basilidians* and *Carpocratians*, afterwards by the *Valentinians*. Dr. *Hammond* places them in the first century. According to most other authors, they were not

(a) *Fleury* i. 110.

not known till the second century, which is therefore often stiled *seculum gnosticum*. *Danaeus* says, they first appeared about A.D. 162. With him *Le Clerc* seems to agree. *Clemens Alexandrian* makes the first rise of the Gnostic sect to be dated after the death of the apostles, and places them under the reign of the emperor *Adrian*. (b) *Oecumenius* describeth the *Gnostics*, with the *Nicolaitans*, and *Valentinians*, "as men defiling the flesh, and proceeding to that pitch of madness as to vilify the *Divine Nature*; and despising the *mystery according to godliness*, so as to perform their *lascivious acts*, in the name, or stead, or according to the office, of the angels. Nor need we doubt but these are the very sects partly then living, and partly foretold by *St. Jude*, who "defile the flesh, despise dominions, and speak evil of dignities," even all the *celestial powers*." (c) They had a composition, which they called the *Gospel of Perfection*, not indeed of *Glad Tidings*, but the *perfection of misery*. It was the oriental philosophy and theology, concerning the origin of evil, and the creation of the world, that served for a foundation for the system of the Gnostic Christians. And it may not be improper to observe here, that under the general name of Gnostics were sometimes included all those Heretics of the earlier christian world, who corrupted

(b) Vol. II. 628.

(c) Epiphanius, 83.

rupted the gospel by a whimsical mixture of the oriental notions and the dogmas of Plato.

THEIR DOCTRINES.

I. (d) That the divine attributes, *wisdom, knowledge, power, and goodness*, were so many persons, who proceeded from each other; but they could not agree on their number or order. These, says (e) *Whitby*, were *Valentinus's* 30 Eons*. (f) From the first *Eon* many others proceeded, but inferior to the first. This doctrine of the creation led them to deny the divine authority of the old Testament, whose accounts of the origin of things so palpably contradicted this fiction.

II. (g) That there is a *good* God and a *bad* one, and that the world was created by the latter.

III. That

(d) *Fleury*, I. 101. (e) *Vol. II.* 362. (f) *Danæus.*
(g) *Austin.*

* *Oeon* or *αιων* is used by the Greeks in many senses. In what sense it is used by these heretics, it is not very clear; and indeed many very learned writers have widely differed in their sentiments concerning it. The ancients have *αιων* for the *duration of human life*; but philosophers afterwards introduced it to signify the *duration of spiritual beings*, and, by metonymy, the *beings themselves*. The supreme Being, we therefore find stiled by the Gnostic philosophers *αιων* or *Æon*, as also the angels, as being likewise spiritual substances. Thus we see that the word *αιων*, which at first expressed only the *duration of time*, came at last, *metonymically*, to signify *eternity*, and the *beings, entities, or virtues*, that those philosophers supposed to form the invisible and spiritual world.

III. (b) That when *Jesus* was 30 years old, *Christ* the son of the supreme God descended from the *pleroma* upon him, whereupon he began to work miracles; that they continued two distinct persons till after the resurrection, when they were united.

IV. (i) That no one ought to suffer martyrdom for the Christian Religion; consequently, that it was lawful to worship idols and abjure the faith, to avoid persecution.

V. (k) That men have two souls, a *divine* and *brutal*; that the first being part of the substance of *God* returns to him, and that the other is that by which sins are committed.

VI. (l) They had *pictures* and *images* of *Jesus Christ*, made, they pretended, by *Pilate*; and others of *Pythagoras*, *Plato*, and *Aristotle*; to which they paid the same honors as the heathens did to their idols; or, as *St. Austin* speaks, *burnt incense to them*.

VII. (m) *Epiphanius*, after giving an account of some fedities common among the *Gnostics*, not fit to be named, subjoins thus: "These wretched men and women spend day and night in pampering the *body*; washing and perfuming, feasting and indulging in *drunkenness* and *venery*. They pronounce an execration on him that fasteth; deny its lawfulness, and say that it comes from

(b) *Danæus*. (i) *Tertullian*. (k) *Austin*. (l) *Irenæus*, 101. (m) P. 86.

A. D. 115.] THE Gnostics. 29

from the God of this world; but that we ought to eat, in order to make our bodies strong, that they may produce fruit in due season: which words, they say, David used, to signify a flow of venery(*n*). After these debaucheries they were used to boast of their happiness, as having done a meritorious thing(*o*); and when they had their will on a complying female, they told her she was now a pure virgin, though she was daily corrupted for many years together.*

(*n*) Epiphanius, 90.

(*o*) Idem 93.

* See a more ample account of their system in *Clement Alexandrinus Stromatum*, L. iii. c. v.

THE MILLENARIANS.

A. D. 118.

THE doctrine of a Millenium was first broached by *Cerintbus***, in the last century; now again by *Papias*, Bishop of *Hierapolis*, a man of great piety†, and, by the Roman Church, honour'd as a Saint.(*a*). He was the disciple of John, the Priest of Ephesus(*b*), (of John the Apostle, says *Irenæus*) and a companion of Polycarp.

(*a*) Martyr. Rom. 22 Feb.

(*b*) Euseb. L. III. c. 38.

** Cerinthus asserted a Millenium in the grossest sense, with indulgence in carnality and nuptial enjoyments, of which we find nothing in Justin or Irenæus.

† He was a man, learned, eloquent, and knowing in the scriptures; but of a weak and undiscerning judgment. *Euseb. L. III. c. 36*. But this passage is an interpolation in the text of Eusebius.

30 THE MILLENARIANS. [Cent. II.

Polycarp. He declares in the few fragments we have of his works preserv'd by Eusebius(c), that as he lived near the times of the Apostles, he made it his chief business to learn of their Disciples, for he owns he had not seen the Apostles themselves†, whatever they could recollect to have been done or said by them on different occasions, that was not recorded in holy writ. Thus he learnt his doctrine(d), which, upon the authority of such traditions, countenanc'd by some passages in the Revelations(e), and one text in St. Paul, was embraced, and held by the fathers of the second and third centuries, particularly, *Justin the Martyr* and *Irenæus**. *Papias* suffered martyrdom(f) at Pergamus in the persecution under M. Aurelius

(c) Eusebius, L. III. c. 33. (d) Id. ib. (e) Revelations, c. 20. (f) Photias.

† This shews Irenæus' mistake, who calls him a disciple of John the Apostle.

* *Justin's* account of the Millenium is, that the temple and city of Jerusalem should be rebuilt, enlarged and beautified, and that the Saints should rise and reign with Christ, in the land of Judæa, 1000 years before the day of judgement, or general resurrection.—Diag. against Tryphon.

St. Jerom treats the doctrine of a Millenium as a mere fable, the dreams of Jews, and judaizing Christians. *Mille annorum fabulam & terrenum salvatoris imperium judaico errore suscipient.* [Comment. in Isai. c. 30.] Yet from the credit the notion had obtained he foresaw what a furious storm he should raise against himself by that freedom. *Ut præfaga mente jam cernam, quantorum in me rabies concitanda sit.* [Middl. Enq. p. 32.]

A.D. 118.] THE MILLENARIANS. 31

lius(g), which began A. D. 162. In the third century *Napos*, an Egyptian bishop, endeavoured to restore this opinion of a Millenium to its former credit, it being then greatly on the decline, in a book written *against the Allegorists*, for so he called, by way of contempt, the adversaries to the Millenarian system†.

THEIR DOCTRINE.

I. They held, that Christ would return upon the earth, and reign over the Faithful a thousand years, before the end of the world, or day of judgment.

II. Papias

(g) *Cave's Lives.*

† *Plato*, in his *Politicus*, having spoke of the first happy condition of the world, and its fall, adds: "But in the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reins of empire. Then he will change, embellish, and restore the whole frame of nature, and put an end to the decay of age, sickness and death."

Plutarch, relating the doctrine of the Persians concerning *Arimanius*, concludes it thus: "But there will come a time, appointed by Fate, when *Arimanius* shall be entirely destroyed (*φθαρναι*) and extirpated (*αφανισθηναι*;) the earth shall change its form, and become plain and even; and happy men shall have one and the same life, language, and government." See *Squire* p. 66.

These were the sentiments of *Gymnosophists*, according to *Strabo*. Formerly plenty reigned over all nature; milk, wine, honey, and oil, flowed in a continual stream from fountains. But men having made an ill use of this felicity, *Jupiter* deprived them of it, and condemned them to labour for sustenance of their lives. When temperance and the rest of the virtues shall return upon the earth, then the ancient plenty shall be restored.

These authorities are cited by *Ramsay*, in *Travels of Cyrus*; who in his appendix shews from the Chinese philosophers, that they entertained the same notions concerning the corruption and future renovation of the world.

32 THE MILLENARIANS. [Cent. II.

II. Papias erred in holding, that Angels, being transported with the love of women, begot of them a race of Giants, also another of Dæmons(*b*).

(*b*) Gen. Dict. VI. 2 Cave 157. Dr. Whitby's treatise concerning the true Millenium. Gennadius de Dogmatibus Ecclesiasticis, cap. iv. p. 32.

THE CARPOCRATIANS.

A. D. 120.

CARPOCRATES or *Carpocras* was a native of Alexandria in Egypt; a magician and Platonic philosopher. He published his heresy at Alexandria about the year 120 Till.---130 Ech.---140 Danæus; reviving and improving upon the errors of *Simon Magus*, *Menander*, *Saturnius*, and other impious Gnostics. Of this sect was *Marcellina*, who was the ruin of so many at Rome. After some time his followers took the general name of Gnostics.

THEIR DOCTRINE.

I. That there were two Gods, the one good, the other bad(*a*).

II. That the world was created by Devils(*b*), or, according to Danæus, by Angels inferior, among whom the Devil was the principal.

III. That

(*a*) Danæus.

(*b*) Echard.

III. That *Jesus Christ* was a mere Man, begotten carnally on the body of Mary by Joseph, though possessed of uncommon gifts, which set him above other creatures(*r*).

IV. That *Jesus*, who was educated among the Jews, despised the principalities of the world, and therefore received *Power*; that Soul therefore, that can despise the same principalities, obtains like Powers to operate like things, whereby they arrived to that pitch of elevation as to say some of them were equal to *Jesus*, some of them (particularly *Carpocrates*) in several respects more powerful(*d*).

V. That in order to arrive at God, the sole Principal and Father of all things, and who is above the Angels that created the world, it was necessary first to fulfill all the works of the world, and of Concupiscence; this being the adversary which the Gospel commands us to submit to, whilst we are in the way with him(*e*). That the Soul, which resisted its lust, was punished for it, by passing after death into another body, and so on until all was fulfilled; that, therefore, the most certain way was to pay that debt as soon as possible, by fulfilling in the body all the works of the flesh; for he held, that there was no action, either good or bad of itself, but only in the opinion of Men, and law of the State. From this principle it followed naturally, the

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most

(*r*) Austin.

(*d*) Irenæus, p. 100.

(*e*) Matt. V. 25.

34 THE CARPOCRATIANS. [Cent. II.

most horrid licentiousness was not only permitted, but commanded(*a*).

VI. That there was no corporeal ascension of our Saviour, and that there will be no resurrection of our bodies(*b*).

VII. That the whole of the Old Testament ought to be rejected, and all the New, except St. Matthew's Gospel(*c*)

VIII. They worshiped the images of *Jesus, Paul, Homer, Pythagoras, Plato, Aristotle*(*d*).

IX. They practised all manner of philtres and enchantments; in order, as they speak, to have full power in all things, and to do whatever they please. Hence, says Epiphanius, they spend their time in *luxury and pleasure*, and bodily enjoyments; nor ever come among us, unless it be to *ensnare unstable Souls*, and *entice* them into their *impious doctrine*(*e*).

X. Prodicus added this to their tenets, that *Fornication* ought to be open and public, and the use of women common. For which reason, in their feasts the candles were extinguished; each lay with the women, as chance appointed; and they called this *lasciviousness*, a *mystical initiation*, a *mystical communion**.

THE

(*a*) Fleury, I. 186. Whit. II. 662. (*b*) Danæus. Echard.
(*c*) Echard. (*d*) Austin. (*e*) Epiphanius, p. 104.

* See Iren. c. 25. Clem. Alex. Strom. L. III. p. 511.

THE VALENTINIANS.

A. D. 142.

VALENTINE was an Egyptian, being born at *Bubasti*, and, according to Danæus, was educated at Alexandria; but Epiphanius professes himself ignorant with respect to the country where he was born. He aspired to the episcopal dignity; but being set aside by another, who afterwards became a Martyr, he formed a design to oppose the true doctrine of Christ. In the Pontificat of *Hyginus*, A. D. 140, he came to Rome, and under the cloak of an orthodox preacher created great mischief. Having promulgated his errors, and perverted many, he was in the year 143 censur'd by the Church, and entirely excluded the congregation; which was so far from humbling him, that retiring into *Cyprus* he there preached his erroneous doctrines with still greater boldness and vigour (g).—He was ingenious and eloquent, had studied the Grecian language, particularly the Platonic philosophy. Thus, from nice and witty, or sophistical distinctions, mixing the doctrine of Ideas, and the mysteries of Numbers, with

D 2

the

(g) Echard, 316.

36 THE VALENTINIANS. [Cent. II.
 the Theogonia of Hesiod, and the Gospel of St. John, which was the only one received by him, he formed a System of Religious Philosophy, not very different from that of *Basilides* and the *Gnostics*(a). The rise of his Heresy was in the reign of *Adrian*. Fleury places it A. D. 143, as do *Danæus*, *Tillemont* and *Echard*. *Valentine* himself died A.D. 160. *Tillem. Ech.* His errors spread at *Rome*, in *Gaul* and *Syria*, but particularly in the Isle of *Cyprus* and *Egypt*(b). It continued until the 4th Century(c). The late Bishop Hooper, in his tract *de Hæresi Valentini-ana*, has deduced this heresy from the Egyptian mysteries. Among the *Valentinians* nothing was more carefully observed than to *bide* what they preached; if they may be said to preach what they *bide*.—They intrusted nothing to their followers, untill they had made them their own(d), because they esteemed all not fit for such knowledge: they must not, therefore, speak plainly, but darkly and mysteriously(e). *Irenæus* wrote against them A. D. 187. He at last abjured his errors, and was received into the Church again(f).

THEIR

(a) Fleury, I. 190 (b) Danæus. (c) Fl. II. 99. Ech.
 (d) Tertull. 250. (e) Epiph. 179. (f) Fleury, I. 206.

A.D. 142.] THE VALENTINIANS. 37

THEIR DOCTRINE.

I. That there were 30 *Æons*, 15 male, and 15 female; that they paired together; and that all, but the two first, were propagated by generation(*g*).

II. That the desire of *Sophia*, the last of the *Æons*, to arrive at the knowledge of the *Bythos* or *propater*, the first of them, became a spiritual, but weak and formless substance, which they called *Achamoth*; that CHRIST taking pity on this imperfect *Embryo*, gave her being, &c. then withdrew his virtue, and left her in great distress; at last sent the Saviour to deliver her from her fear, sorrow, and other passions. *Achamoth*, thus delivered, in her joy embraced the Angels who were with the Saviour, and from them conceived a spiritual fruit like unto them(*b*).

III. That *Achamoth* made *Demiourgos*, who believed himself to be the only God, who created this world and seven heavens, over which he presides, and also formed men and devils(*i*).

IV. That the *Æons* reside in the highest space, which they call the *Pleroma*, or invisible plenitude; *Demiourgos* in his own heavens; and *Achamoth* in a middle region, beneath the *Pleroma*, but above the seven heavens of *Demiourgos*(*k*).

D 3

V.

(*g*) Fleury, I. 190. Stack. Div. 135. (*b*) Fleury, I. 192.
(*i*) Fleury, I. 192. 193. (*k*) Fleury, I. 192.

38 THE VALENTINIANS. [Cent. II.

V. That to preserve the *Æons* from such accidents as had happened to *Sophia* (or Wisdom) a new couple were produced, viz. CHRIST and the HOLY GHOST. That *Christ* taught the *Æons* to content themselves with knowing that the Father is incomprehensible; the HOLY GHOST taught them to praise him, and to continue in a perfect tranquillity(*l*).

VI. That for joy of this all the *Æons* produced JESUS, or CHRIST; every one of them bringing together and clubbing what was most excellent and flourishing in them, and mingling them together, produced that one *most perfect Beauty and Star of the fullness, that finished fruit Jesus*, whom they called the *Saviour, Christ, Λογος*, and *the All*, because composed of all(*a*).—In this they teach nothing different from the Pandora of Hesiod.

VII. They allowed but one year for Christ's mission after he was baptized(*b*).*

VIII. They divided mankind into three *sorts*; the *spiritual*;—the *animal*, or *natural*;—the *material*, *carnal*, or *earthly*. The last sort are by nature

(*l*) Fleury I. 191. (*a*) Iren. 141. (*b*) Middleton from Iren.

* An ingenious modern author agrees with Valentine in his computation of the time of the public ministry of Christ; his words are, *It certainly appears upon the whole that ONE YEAR was abundantly sufficient for all the events recorded in the evangelical history. See Harmony of the Evangelists, by Dr. Priestly, concl. of 17th sect.*—The learned Doctor employs several sections on this very important point.

A.D.142.] THE VALENTINIANS. 39

nature *utterly incapable of Salvation*; cannot possibly ever attain to it. The *animal* men are those who are to be instructed and confirmed by *works and faith*, but have not *perfect knowledge*, nor are the *Elect by Grace*. These, say they, are *we of the Church*. Wherefore a *good conversation* is requisite for us, otherwise we cannot be *saved*. But themselves *must* undoubtedly be *saved*, as being, by nature, *spiritual* ones. They are not liable to corruption in any kind of action. As *gold*, lying in *mud* or a kennel, loseth not its beauty, but preserveth its *proper nature*; dirt being unable to damage it: so they say of *themselves*, that they can receive no detriment, nor lose any thing of their *spiritual substance*, in whatever *material* works they are employed. On which account those of them who are *most perfect*, do any thing that is *forbidden*, without fear, &c.(c)

IX. They denied the resurrection of the body(d).

X. That at the end of all things, *Achamoth* would be married to the Saviour, and pass from the middle region into the *Pleroma*. That the spiritual substances of spiritual men being stript of their souls, and becoming pure Spirits, would also enter into the *Pleroma*, and be espoused to the Angels that surround the Saviour. That *Demiour-*

D 4

gos,

(c) Iren. 29, 32.—See Clem. Alex. p. 260; also Epiphanius, vol. I. p. 172.—188 and 191. (d) Danæus.

40 THE VALENTINIANS. [Cent. II.

gos, the creator of the world, would ascend to the middle region, where his mother *Achamoth* at present remains, and would be followed by the souls of the Just(e).

XI. When they were to initiate any into their mysteries, they prepared a Bridal Chamber, and with certain words celebrated a marriage which they called spiritual, in imitation of the union of the *Æons*(f).

XII. They placed the highest perfection in lewd amours(g).

XIII. That Jesus himself stood in need of redemption, on account of some defects(b).

XIV. That it was a folly to suffer martyrdom for God(i).

The author of the Synodicon, published by Pappus, tells of a provincial Synod held at Lyons by *Irenæus* and twelve other bishops, who condemned the heresies of *Valentine*, *Marcion*, *Basilides*, &c. See Cave's Lives, 166.

THE

(e) Fleury, I. (f) Fleury, I, 194. (g) Vade mecum, II, 227. (b) Clem. Alex. p. 974. (i) Fleury, I. 194. — See Tertullian. Clem. Alex. — Jo. Fran. Buddæus Dissert. de Hær. Valen. &c. &c. — *Souverain* in his *Platonisme dévoilé*, c.viii. p. 68. and *Camp. Vitranga* in his *Observ. Sacr.* l. i. c. ii. p. 68. have attempted to reconcile the idle dreams of *Valentine* with reason. It would be easy to shew here the futility of their arguments; but there is no occasion, as *Valentine* himself has determined the matter, by acknowledging his doctrine is absolutely and entirely different from that of other christians. — See *Mosheim's Eccl. Hist.* translated by *Maclaine*, vol. i. 188.

THE CERDONIANS.

A. D. 143.

CERDON, or *Cerdo*, was a native of *Syria*, from whence he came to Rome, A. D. 140. He made there a long stay; broaching his heresy sometimes in private; and sometimes returning again to the Church, and repenting in outward appearance. He taught also in *Syria*(a). At last he was excommunicated at Rome(b); and is said to have died A. D. 168. This sect diffused itself over *Italy, Egypt, Palestine, Arabia, Syria, Cyprus, Thebaida, Persia*, and many other places. They espoused most of the opinions of *Simon Magus*, and the *Manicheans*.

THEIR DOCTRINE.

I. They asserted, from the oriental philosophy, *two principles*, one perfectly good, and the other perfectly bad; the first they called the Father of JESUS CHRIST; the latter, the Creator of the World, and the *God and Legislator of the Jews*.

II. They denied the incarnation of JESUS CHRIST(c).

III. They rejected the books of the Old Testament(d).

IV.

(a) Fleury, I. 194. (b) Danæus. (c) Austin. (d) Austin,

42 THE CERDONIANS. [Cent. II.

IV. They likewise denied the resurrection of the body; believing only that the Soul would rise again(*e*).

V. That only the Gospel of St. Luke was to be received, and that not entirely.

His disciple *Marcion* afterwards espoused and propagated the same sentiments.

(*e*) Fleury, I. 195.

THE SECUNDINIANS.

A. D. 144.

SECUNDUS was a scholar of Valentine. He spread his errors in Egypt, giving more unintelligible names to the *Æons*, and, in some respect, a different account of them(*f*).

THEIR DOCTRINE.

To the opinions of *Valentine*, he added dissoluteness of life, *Opera Turpitudinis*; and whereas Valentine made his *Æons* only the effects of the *divine mind*, the Secundinians held that they were true *essences*, and subsisted by themselves. See the VALENTINIANS.

THE

(*f*) Danæus.

THE PTOLEMÆANS.

A. D. 144.

PTOLEMY was the most ingenious and eloquent of all the scholars of *Valentinus*, whose errors he was indefatigable in propagating through the western parts(*a*).

THEIR DOCTRINE.

I. That *Bythos*, Depth, the principal *Æon*, had two wives, *Ennonia*, his Thought, and *Thelesis*, his Will; that of the former he begat *Nous*, Understanding; of the latter *Aletheia*, Truth(*b*). To the 30 *Æons* of *Valentine* he added 4, and afterwards 4 others(*c*).

II. That the law is partly from God, partly from *Moses*, who also inserted the traditions of the elders(*d*).

III. That the same God is called *the Father*, when he produces any thing; *the Truth*, when he speaks it; and *Man*, when he manifests himself(*e*).

Fleury, I. 237, says, they exactly followed the doctrine of *Valentinus*, excepting the addition of 8 *Æons*.

THE

(*a*) Danæus. (*b*) Danæus. (*c*) Austin. (*d*) Danæus.
 (*e*) Danæus.----See *Grabe's Spicilegium Patr. et Hæreticor.*
 § 2. p. 69. 82.

THE MARCIONITES,

A. D. 144.

MARCION, their author, was son of a bishop of Pontus, and native of *Sinope*, in that province. In his younger years he followed the *Stoic Philosophy*(e). Having ravished a Virgin, he was excommunicated by his father; and being unable to procure his pardon, he fled to Rome; but the Priests there refusing to admit him to ecclesiastical communion, without the leave of the venerable prelate, his father, he in revenge turned Heretic, and threatened to rend the church to pieces by discord, and to cause an eternal schism in it. Accordingly, he immediately joined with the impostor *Cerdon*, then at Rome, professing and propagating his impious heresy, with some little alterations of his own, with an astonishing success, throughout the world. He pretended to derive his opinions from some that had been auditors of the Apostle *Matthias*(f) and composed a book called the *Antitheses*, or the *contrarieties of the Law and Gospel*(g). When St. Polycarp was at Rome, A. D 158. *Marcion* asked him if he knew him. Yes, replied St. *Polycarp*, I know you to be the eldest son of Satan. At length *Marcion* abjured his errors, and was received into

(e) Epiph. 302. 309. 317.—Irenæus 304. Tertull. 208. 216.
 (f) Danæus. (g) Fleury, I. 197.

A.D. 144] THE MARCIONITES. 45

into the church, to which he presented a large sum of money; but his money was returned, when they again excommunicated him. (b) The sum was 200 sesterces, (i) i. e. 1l. 11s. 3d. of our money. After all he promised to recant; and the church was disposed to receive him, on condition that he undeceived all those that he had seduced; but death surprized him before he could execute his intention. This heresy infected *Italy, Egypt, Arabia, Palestine, Cyprus*, and even *Persia*. It continued until the 5th century, according to Danæus, or latter end of the 4th, agreeable to Tillemont. Of this sect were *Lucan*, or *Lucian*, *Severus*, *Blastes*, and particularly *Apelles*.

THEIR DOCTRINE.

I. That there were *two Principles*, the one *good*, the other *evil*. (a)

II. That each of these Principles, or Gods, had promised his particular Christ; that our Christ, who appeared under *Tiberius*, was the *good* Christ; and that he, who was promised to the Jews by the *evil* God, was not yet come. (b)

III. That the *good* God was the redeemer of the world, and the author of the Gospel; that the *evil* God was the creator of the world, and the author of the Law. (c)

IV. They

(b) Fleury, I. 206. (i) Danæus. (a) Ech. (b) Fleury. (c) Fleury.

46 THE MARCIONITES. [Cent. II.

IV. They denied the real birth, incarnation, and passion of Jesus Christ, and held them all to be only apparent.(d)

V. They taught that as soon as they were dead, they passed *above* the *just*, above the *heavens*, and the *maker* of them, and went to their *mother* and *unknown father*; and so deny a resurrection.(e)

VI. They allowed none to be baptized but those who preserved their continence; and esteemed married persons incapable of salvation.

VII. That if any one lapse after baptism, he ought to be rebaptized, and that not only once or twice, but as often as he shall sin.(f)

VIII. If a catechumen died before baptism, a living person may be baptized in the room of the dead.(g)

IX. That water ought to be used instead of wine in the Lord's supper.(h)

X. That women may administer the sacrament;(i) only baptism.(k)

XI. That all the books of the Old Testament, and most of the New, were to be rejected (l); particularly the genealogies of Christ.(m)

XII. That war was unlawful upon any pretence whatever.

XIII. That

(d) Danæus. (e) Iren. 450. (f) Danæus. (g) Echard. Dan. (h) Fleury. (i) Echard. (k) Danæus. (l) Vad. Mecum II. 227. (m) Danæus.

A.D. 144.] THE MARCIONITES. 47

XIII. That by Christ's descent into hell the souls of the Sodomites, Cain, and other reprobates, were delivered from eternal death, and conveyed to heaven. (n)*

XIV. That wine ought not to be drunk, nor the flesh of animals to be eaten. (o)

XV. They held the *Pythagorean metempsychosis*, and asserted that the soul without the body would be saved at last.†

(n) Irenæus, 104.

(o) Fleury, Danæus.

* This notion appears to be ascribed to Marcion by Tertullian; *Sed Marcion aliorum cogit, scilicet utramque mercedem, sive tormenti sive refrigerii apud inferos determinet eis positam qui Legi & Prophetis obedierint; Christi vero et Dei sui cælestem designat finem & portum.* Adv. Marcion. Ush. 279.

† See Tertullian contra Marc.

THE OPHITES, or SERPENTINIANS.

A. D. 150.

THIS most ridiculous sect sprung out of the *Gnostics*, and had for their leader a man called EUPHRATES. They received the appellation of *Ophites* from their worshipping the Serpent that seduced Eve, asserting it to be CHRIST concealed under the form of that animal. In consequence of this absurd notion, they are

48 THE OPHITES. [Cent. II.

are said to have nourished a certain number of serpents, which they looked upon as sacred, and to which they offered a sort of worship, a subordinate kind of divine honours. Their heresy began A. D. 150 *Till.*—153 *Ech.*—165 *Danæus*. It prevailed most in Egypt, and continued till the 6th century.

THEIR DOCTRINE.

I. That the *Serpent*, by which our first parents were deceived, was either CHRIST himself, or *Sophia*, concealed under the form of that animal.

II. That this serpent sanctified the elements of the Eucharist. (*d*)

III. That CHRIST never took upon him the nature of man. (*e*)

IV. That there will be no resurrection of the body. (*f*)

V. They adored *Judas the Traitor*, who, according to them, knew alone the exact truth, viz. that ESAU, CORAH, the *Sodomites*, and all such were to be saved; and therefore he performed the *mystery of betraying Jesus*. (*g*)

THE

(*d*) *Danæus*. (*e*) *Danæus*. (*f*) *Danæus*. (*g*) *Irenæus*, 112.

THE SETHITES.

A. D. 153.

THEY asserted that *Seth* was the *true Christ*. They wrote many books intituled *Seth*, and some bearing the names of the other patriarchs. This heresy began A. D. 153, *Echard*; 165, *Danæus*.

THEIR DOCTRINE.

I. That *Cain* and *Abel* were created by two angels. (g)

II. That *Seth* was the issue of the supreme God, and a celestial virtue, which they called *Mother*. (b)

III. That *JESUS CHRIST* in the latter days, was the very same person with *Seth* in the earlier, and more unknown ages of the world.

IV. That *Seth* was produced, because *Abel*, who was to have transmitted a race of good men, had been killed by *Cain*, at the suggestion of evil angels. (i)

V. That some of *Cain's* seed crept into Noah's ark, and gave original to wicked men. (k)

E

VI. That

(g) *Echard*. (b) *Danæus*. (i) *Danæus*. (k) *Echard*, *Danæus*.

50 THE SETHITES. [Cent. II.

VI. That the mother of *Seth* sent the flood to revenge *Abel's* death; and that the angels drew on the flood by their impurities. (*l*)

VII. They denied the resurrection of the body. (*m*)

VIII. That angels had carnal knowledge of women. (*n*)

(*l*) Danæus. (*m*) Danæus. (*n*) Danæus, Epiph. 31.

THE HERACLEONITES.

A. D. 160.

HERACLEON was a disciple of Valentine. He refined upon the *Gnostic divinity*; and, in order to make himself head of a sect, departed from the usual exposition of many texts of scripture, and sometimes changed the reading, to make it comply with his notions. He seems to have lived in Egypt; for he used the Hebrew and Syriac tongue, as did other heretics of that country. Of this sect *Origen* gives us a large account.

THEIR DOCTRINE.

I. That the world was not the immediate production of the Son of God, but that he was only

A.D. 160.] THE HERACLEONITES. 51

only the occasional cause of its being created by the *Demiourgos*.

II. That there were two principles, *depth* and *silence*,^(a) and that the one proceeded from the other; and from these two a great many other Æons were produced.^(b)

III. That man consists of body, soul, and a third nature.^(c)

IV. That men might *verbally* abjure their religion, if their hearts at the same time were sincere.^(d)

V. They invoked certain names of principalities over the dead, and anointed them with oil and water, and sometimes with balm, to make them incomprehensible and invisible to the superior principalities^(e). They anointed such as were at the point of death with oil, water, and balsam, that they might escape the ærial and invisible powers.^(f)

VI. They denied the authority of the prophecies of the Old Testament, maintaining that they were random sounds in the air, and that *John the Baptist* was the only true voice that directed to the Messiah.

E 2

THE

(a) Danæus. (b) Austin. (c) Danæus. (d) Danæus.
(e) Fleury. (f) Danæus.

THE COLARBASIANS.

A. D. 160.

A SECT of Christians, followers of one *Colarbes*, or *Colarbasus*, a scholar of Valentine.

THEIR DOCTRINE.

I. That CHRIST was produced from the 30 *Æons*(*g*).

II. That CHRIST and JESUS were two distinct persons(*b*).

III. That the life and generation of all men, with all human affairs, depended on the seven planets(*i*).

(*g*) Danæus. (*b*) Danæus. (*i*) Austin.

THE ANTITACTÆ.

A. D. 170.

THEY were a kind of *Gnostics*, called *ἀντίτακται*, because they opposed the commands of God, practising the very reverse(*k*). Or because they opposed one God to another(*l*). They rose about A. D. 170. *Tillemont*, *Echard*.

THEIR

(*k*) Danæus, 89. (*l*) Clem. Alex. L. 3. Strom. c. 3.

A. D. 171.] THE ANTITACTÆ. 53

THEIR DOCTRINE.

I. That sin deserved reward rather than punishment(*a*). Consequently,

II. They wallowed in all kinds of vices and enormities(*b*).

(*a*) Echard, (*b*) Echard,

The MONTANISTS, PEPUZENIANS,
CATAPHRYGRIANS, or PHRYGIANS.

A. D. 171.

MONTANUS was a native of Ardabon, a town in Mysia, near Phrygia(*c*). He was an Eunuch, a *Neophyte*, extremely ambitious, and without any capacity or strength of judgment. Upon his embracing christianity, he aspired to the highest ecclesiastical dignities, to accomplish which he pretended to be inspired with a prophetic spirit. *Montanus*, with his female associates, *Prisca*, or *Priscilla*, and *Maximilla*, ladies more remarkable for their opulence than for their virtues, acquired great credit in the Church by their prophetic Trances, in which they acted their part so well, by feigned distortions and convulsive agitations of the body, as to appear out of their senses: and in those fits uttered wild prophecies and predictions, which they imposed on the people for divine

(*c*) Epiphanius, 43, 49. Eusebius, chron.

54 THE MONTANISTS, &c. [Cent. II.
divine revelations; and by affecting at the
same time a peculiar sanctity and severity of
discipline, gathered a great number of dis-
ciples, who first raised and propagated that
spirit of enthusiasm in the Church, which sub-
sisted in it near a century; flourished for a while
through a visionary generation or two, and then
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received the whole of the Holy Scriptures,
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them, by his pretended revelations. He agreed
with the Catholics in most of the fundamental
points of religion, exceeding them by an out-
ward show of abstinence and severity. He
began his heresy A. D. 171(d). *Pæpuzæ*, a
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in order to draw the deluded people thither, he
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(d) Eusebius in Chron.

* Before the Montanists brought ecstasies into disgrace,
it seems to have been the received opinion in the Church,
that the Prophets of the Old Testament spoke in extacy,
ὡς ἐνεργούντο, what was inspired into them, being mere or-
gans of the Holy Spirit, just as a pipe is of the musician
that blows into it. [*Athenagoras. Justin. Mart. Cohort. ad
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In order to expose and confute the pretensions of Mon-
tanus, it was then asserted by the Orthodox, *Jerom, Epipha-
nius*, and one *Miltiades*, [who, as Eusebius tells us, wrote
to this effect against Montanus,] that Ecstasy is a proof of
a diabolical spirit; that the true prophet lost not his senses,
had it in his power to speak or hold his tongue, with un-
derstanding undisturbed, and an apprehensive mind. *Εναλη-
θινῶ πνεύματι καὶ ἐρρωμένη διανοίᾳ καὶ παρακαλεθῆντι
τῷ, οἱ αὐτῷ ἅγιοι τὰ πάντα προεφητεύσαν.* [*Epiphanius,
adv. Hær. L. 2.*]

A.D. 171.] THE MONTANISTS, &c. 55
called *Jerusalem*. Hence this heresy was called
κατὰ Φρύγας, the Heresy according to the Phrygians.
It diffused from *Pepuza*, where, in effect, it was
first established, over almost all *Asia, Cilicia,*
Paphlagonia, the East, Egypt, and Constantinople;
and continued till the VIIIth Century. His
tenets were condemned by the bishops of *Asia*
and the churches of *Gaul*; and his followers
were excommunicated in a council held A. D.
181, at *Hierapolis* in *Phrygia*, by *Apollinarius*,
bishop of that place, and 26 other bishops. It
is said that *Montanus* and *Maximilla*, led by the
false spirit of enthusiasm which possessed them,
hanged themselves(e). *Priscilla* died A. D. 211.
Soter, then bishop of Rome, is said, by an
anonymous writer of some antiquity, to have
composed a book against this sect, which was
answered by *Tertullian*, who became a defender
of their tenets*.

THEIR DOCTRINE.

I. That God would first have saved the
world by *Moses* and the *Prophets*; but not being
able to effect it, he became incarnate himself;
and, not succeeding in the second method, he
came down by the HOLY GHOST, in the persons
of

(e) Eusebius, Epiphanius, Danæus.

* Auct. Anonym. de Hæres. a Sirmundi edit. hæ. 26.
86. p. 28. 79. Theoph. Wernsdorf. commentatio de Mon-
tanistis sæculi secundi.

54 THE MONTANISTS, &c. [Cent. II.
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56 THE MONTANISTS, &c. [Cent. II.

of *Montanus*, *Priscilla*, and *Maximilla*. That *Montanus* had received the fullness of the Spirit, of which only part had been communicated to the Apostles; that he had received the *Paraclete* or comforter, which JESUS CHRIST had promised to send to his disciples; for which reason he was called the *Paraclete*(a).

II. † That second marriages were a kind of Fornication, which the apostle Paul had allowed, because he knew but in part, and prophesied in

(a) Fleury.

† The ancient Fathers were all so far *Montanists*, as to condemn second marriages, as in some degree criminal. For they not only excluded Digamists from holy orders, but obliged them to perform one or two years penance, and to abstain, in the mean time, from the Eucharist(1).

Thus Justin Martyr calls marriage τον δι επιθυμίας ανομον γαμον(2). And again he tells us, και ο Κυριος δε ημων Ιησους Χριστος ο δι αλλο τι εκ παρθεν ετεχθη, αλλ' ινα καταργηση γεννησιν επιθυμιας ανομια, και δειξη οτι και διχα νυμφιας ανθρωπινης δυνατην ειναι τω Θεω την ανθρωπη πλασιν(3).

Irenæus considers marriage amongst the Jews as a matter indulged them, because of the *hardness of their hearts*.—Et quid dicimus de veteri Testamento hæc? Quandoquidem & in novo Apostoli hoc idem facientes inveniuntur propter prædictam causam, statim dicente Paulo; hæc autem ego dico, non Dominus. Et iterum; Hoc autem dico secundum indulgentiam, non secundum præceptum(4).

Athenagoras,

(1) Concil. Neocæs. can. 7. Concil. Laod. can. 1. Basl. can. 4. (2) Just. ap. Grabe Spicileg. Patrum T. II. p. 180. (3) Ibid. p. 180, 181, & alibi. (4) *Irenæus*, L. 4. c. 15.

in part. They called the Catholics, who acknowledged more than one marriage, *Psychici*, or carnal men(*b*).

III.

(*b*) Tertull. de Monogam. c. 1.

Athenagoras, speaking on the same subject, says, Το εν παρθενια και εν ευνηχια μειναι μαλλον παριστησιν τω Θεω(1).

We find in *Tertullian* this nice distinction. Nihil, says he, tale Paulus indulgit, qui totam Carnis necessitatem de probis etiam titulis obliterare conatur. Indulget Nuptias, parcit sane Matrimoniis. Hoc ei supererat carnem vel a for-
dibus, a *Maculis* enim non potest(2).

St. Basil, writing on primitive Innocence, expresses his sentiments thus. Ει δε μη εκ παρεργων και κατα του παραδεισιν και του εκει βιον του Αδαμ επισκεψαιο, ευροις αν αυτον εν μεν παραδεισω μη χρεαν εσχηκοτα γυναικα εαυτη την γυναικα, μετα δε την παραθασιν, και τον θανατον, και την εκπλωσιν τε παραδεισιν, τοτε την γυναικα γινωσκοντα(3).

St. *John Chrysostom* delivers himself to the same purpose. Μαλλον δε η παρθενια μεν εξ αρχης και τα γαμη προτερα ημιν εφανη, δια ταυτα δε επεισηλθεν υψιερων ο γαμη, και πραγμα αναγκαιον ενομιζετο ειναι, ως ειγε εμεινεν υπακων ο Αδαμ, εκ ου εδεησε ταυτα. Και πως αν, Φησιν, αι τοσαυται μυριαδες εγενοντο;---ειτε ουτως, ειτε ετερως, εκ εχω λεγειν. Το γαρ ζητουμενον νυν, οτι γαμη εκ εδει τω Θεω προς το πολλας ποιησαι τας επι της γης ανθρωπους(4).

So Saint Jerom. Ac de Adam quidem & Eva illud dicendum, quod ante offensam in Paradiso Virgines fuerint; post peccatum autem, & extra Paradisum, protinus Nuptiæ(5).

(1) Legat. c. 29. ed. Oxon. (2) De Pud. 568, 569. ed. Lond. 1689. (3) De vera Virginitate, p. 771, ed. Par. (4) De Virg. T. 4. p. 331. ed. Par. (5) Hier. adv. Jovinian. L. 1. p. 160.

58 THE MONTANISTS, &c. [Cent. II.

III. That it was not lawful to fly in time of persecution, but necessary to suffer martyrdom(c).

IV. They practised new and extraordinary fasts, as three *Lents*, and two weeks of *Xerophagy*, in which they ate nothing but dry food(d).

V. The *Montanists* by pricks or incisions drew blood from the body of an year-old infant, which blood they mixed with meal, and of it made bread for the *Eucharist*. If the child died, they looked upon it a Martyr; if it lived, a great Priest(e).

VI. They baptized in the name of the *Father*, *Son*, and *Montanus*, or *Priscilla* and *Maximilla*(f). This baptism they believed to be valid even after death; and, therefore, baptized after death such as had not received baptism in their life time(g).

(c) Epiphanius, Eusebius. Tertull. de Coron. mil. c. 11.

(d) Epiphanius. (e) Austin. (f) Basil. Ep. can. 1. c.

1. Theophylact. in Luc. xxiv. (g) Philostr. de. Hæres. c. 2.

The ENCRATITES, TATIANITES,
ABSTINENTES, AQUARIANS OR
HYDROPARASTATÆ,

A. D. 171.

(g) **T**HEY were followers of one *Tatian*, an Assyrian, a Platonic philosopher, and a disciple of *Justin Martyr*, and is distinguished by the ancients for his great genius, learning, and austerity of life and manners.—After the death of his tutor, A.D. 169, he wrote a learned treatise against the Gentiles, which is still extant. He came to Rome in the reign of *Antoninus Pius*, and during his residence there discovered none of his errors; but returning into the East, he preached at *Daphne* near *Antioch*, in *Cilicia*, and in *Pisidia*. It is said he was bold enough to change many words of St. Paul, pretending to correct the construction of his discourse. He joined the four Gospels into one continued work, which they called *τεσσαρων*; but omitted the *Genealogies*, and other parts shewing our Lord to be born of David according to the flesh. He founded his heresy A. D. 171, in the reign of Marcus Aurelius(b). He established the first

(g) Euseb. hist. L. 4. c. 27. (b) Tillemont, Echard, A. D. 172. Fleury.

60 THE ENCRATITES, &c. [Cent. II.

first school of the *Encratites* in *Mesopotamia*, from whence they spread to *Antioch*, and into *Cilicia*, *Pamphilia*, *Pisidia*, *Asia Minor*, *Greece*, *Italy*, *Gaul*, *Aquitaine* and *Spain*. They were called *Εγκρατῖται*, *Encratites* or *Abstinentes*, because they gloried in living a life of severe Celibacy and *Abstinence*; *Aquarii*, because they used Water in the Lord's Supper; *ὕδρου παρασκαταί*, from *ὕδωρ*, *Water*, and *παρασκατῆς*, an *Exhibiter*, *Presenter*, or *Administrator(i)*.—They made great use of the Acts of *St. Andrew*, *St. John*, and *St. Thomas*, and other apocryphal pieces, such as the Gospel of the *Egyptians*. Their chastity, however, was a little suspected, because they used all sorts of means to draw women into their sect, and were always seen in company with them. *Tatian* joined several of the errors of *Marcion*, and *Valentine*; from *Valentine* he took the fable of the *Æons*; from *Marcion*, the doctrine of two principles, and of the injustice of the law.

THEIR DOCTRINES.

I. They acknowledged a power in the Devil, independent of God.

II. That the *Æons* of *Valentine* are well founded(a).

III.

(i) *Danæus*.

(a) *Austin*, *Danæus*,

A.D. 171.] THE ENCRATITES, &c. 61

III That Adam was damned(*b*).

IV. That it is necessary to abstain from wine and flesh(*c*).

V. That water is to be used instead of wine in the Lord's supper(*d*).

VI. That celibacy is preferable to marriage(*e*). That marriage is a corruption and lewdness(*f*). That no married person ought to be admitted to their communion. Perhaps this is chiefly, if not wholly, to be understood of second marriages. See more in Danæus.

VII. That the Law was not delivered by the same God as the Gospel(*g*).

(*b*) Universal History, I. 79. (*c*) Fleury. (*d*) Fleury. (*e*) Danæus. (*f*) Austin. (*g*) Fleury. See also Clem. Alex. *Stromat.* L. iii. p. 460.—Epiph. xlv. c. 1. p. 391.—Origen de Oratione, c. xiii p. 77. Oxford Edition.

The ADAMITES, or PRODICIANS.

A. D. 171.

THEY took the name of *Adamites*, from part of their doctrine teaching that since the death of Christ, they were as innocent as Adam before his fall; and, consequently, went naked in their assemblies. They were called *Prodicians* from their author *Prodicus*. And sometimes we meet with them under the name of *Origenists*. This sect was a branch of the Carpocratians,

62 THE ADAMITES, &c. [Cent. II.

Carpocratians, and had its rise A. D. 171, *Tillemont*, *Echard*.—A. D. 167, *Danæus*.—A. D. 130, *Du Fresnoy*. Their heresy was soon extinguished, but was again revived in A. D. 1412, by a *Picard*, professing himself the Son of God, and taking the name of Adam.

THEIR DOCTRINES.

I. They called the place where they assembled *Paradise*(*b*) ; the Paradise promised by God to the Righteous(*i*). Their conventicle was contrived in the manner of a Bagnio, with a Stove underneath.(*k*).

II. That men and women ought to appear naked at the public meetings(*l*), in imitation of Adam while in the state of innocence, which state CHRIST had recovered for them(*m*). That clothes were the badges of sin, and so ought not to be worn by those that are free from it(*n*). They did not go naked in the streets(*o*).

III. That marriage was not allowable, because Adam did not know his wife before he sinned(*p*).

IV. That women were common; and, therefore, at their assemblies, they put the lights out,

(*b*) Austin. (*i*) Danæus. (*k*) Bayle. (*l*) Austin.
(*m*) Danæus. (*n*) Danæus. (*o*) Bayle. (*p*) Austin.

out, and committed lewdness promiscuously(*q*).

V. That we ought not to pray to God, for he knew what we wanted(*r*). But St. *Epiphanius* and *Austin* expressly say they did pray. The former affirms they professed continency. So that Clemens Alexandrinus was wrong to attribute all the extravagancies of Prodicus to them, because he was their founder. Thirty or forty years are sufficient to render the principles of a sect very unlike those of its founder(*s*).

(*q*) Clemens Alexandrinus. (*r*) Clemens Alexandrinus.
(*s*) Bayle.

THE ALOGI, A LOGIANS, ARTEMONITES, or BERYLLIANS,

A. D. 152.

WERE so called from their denying the *Λογος*, or divinity of Christ; and for that reason they rejected the gospel of St. John. One *Artemon* is thought to be their founder; and from him they were sometimes called *Artemonites*; sometimes *Beryllians*, from *Beryllus*, a bishop in *Arabia*, who embraced their errors. They began A. D. 171, *Tillemont*, *Echard*; and spread through *Asia Minor*.

THEIR

64 THE ALOGI, &c. [Cent. II.

THEIR DOCTRINE.

I. That JESUS CHRIST was not God, the *Λογος*(*a*), but a mere man(*b*).

II. That the gospel and Revelations of St. John are to be rejected(*c*), as being written by the heretic *Cerintbus*(*d*).

(*a*) Auftin. (*b*) *Danæus*. (*c*) Auftin. (*d*) *Danæus*.

THE BARDESANISTS.

A. D. 173.

THIS sect was so denominated from their Leader *Bardeſanes*, a *Syrian*, of *Edeſſa*, in *Meſopotamia*. He was a man of very acute genius, and acquired a ſhining reputation by his numerous writings. He firſt followed the heresy of *Valentine*, afterwards withdrew from it, but always retained ſome relicks of it. This heresy began ſpreading itſelf A. D. 172, *Tillemont*—173 *Echard*——177 *Danæus*——165 *Du Freſnoy*.

THEIR DOCTRINE.

I. They admitted two principles in the uni-verſe, one good, one bad; were followed in this doctrine by *Manes*(*e*).

II. They

(*e*) *Jortin*.

II. They admitted the *Aeons* of *Valentine*(*f*); and invented new ones(*g*).

III. They denied the resurrection of the dead(b).

IV. They admitted several apocryphal books for scripture(*i*).

V. They believed that the actions of men depended altogether upon fate, and that God himself was subject to necessity(k).

(f) Austin. (g) Echard. (h) Danæus.
(i) Echard. (k) Austin, Danæus, Eusebius, l. IV. c. 30.
Frid. Strunzii, Hist. Bardeſanis, &c.

THE SEVERIANS.

A. D. 178.

SEVERUS, their chief, improved upon the errors of Tatian(*l*). His Concubine *Phylumena* pretended to have a familiar Spirit, who, she said, appeared to her in the shape of a Boy, sometimes as Christ, sometimes as St. Paul. She deluded the multitude by foretelling future events, and performing miracles, as the putting a large loaf of bread into a glass vessel which

(1) Fleury, I. 236.

66 THE SEVERIANS. [Cent. II.
had a narrow neck(*m*). He began his heresy
A. D. 178---Danæus.

THEIR DOCTRINE.

I. That the world was made by Angels, to which they gave strange names(*n*).

II. That it was not lawful to drink wine, as proceeding from a tree engendered by Satan, who, in the shape of a Serpent, copulated with the Earth(*o*).

III. They denied the resurrection of the body(*p*).

IV. That the Old Testament was to be rejected(*q*); also the Epistles of Paul, and the Acts of the Apostles(*r*).

V. That the Devil is the Son of the great Prince of the Principalities, or Angels, who created the Earth; they called him *Jaldabaoth*.

VI. That Man consisted of two natures; ascribing the parts from the head to the navel to God, but from thence downwards to the Devil.

(*m*) Austin, c. 34. (*n*) Danæus. (*o*) Austin, ib.
(*p*) Austin, ib. (*q*) Austin, ib. (*r*) Echard, ib.

THE

The APOSTOLICS, or APO- TACTITES.

A. D. 178.

THIS Sect was so called, because the professors pretended to renounce the world, sold their possessions, embraced a voluntary poverty, and lived externally more after the examples of the Apostles than other Christians. *Apotactites*, ἀποτακτικοί, to renounce.—— They were a branch of the *Tatians*; and began in *Pisidia*, and spread themselves over *Pamphylia*, *Cilicia* and *Phrygia*, about A. D. 178, *Danæus*——204 *Du Fresnoy*, who says that *Theodosius* enacted, that year, laws against them.

THEIR DOCTRINE.

I. That no married person could be saved; consequently, not to be admitted into the Church(*a*).

II. That the riches and possessions of this world must be renounced; and that there ought to be a community of goods(*b*).

F 2

III. That

(*a*) *Austin*.

(*b*) *Austin*.

68 THE APOSTOLICS, &c. [Cent. II.

III. That Christians, lapsing after baptism, are not, upon their repentance, to be received into the Church(c).

IV. That the acts of St. Thomas and St. Andrew, with the gospel according to the Egyptians, are parts of the Holy Scriptures(d).

(c) Epiphanius.

(d) Danæus.

THE HERMOGENES.

A. D. 178.

HERMOGENES was a native of *Africa*, a *Painter* and *Philosopher*. He lived till the time of Tertullian(e); 'till the year 200, according to *Tillemont* : but according to Du Fresnoy, he did not preach his erroneous opinions concerning the origin of the world, and the nature of the soul, 'till the year 208.*

H I 8

(e) Fleury, I. 251.

* *Hermogenes*, by his assertion of the self-existence and im-production of matter, endeavoured to give an account (as Stoic philosophers had done before him) of the original of evils, and to free *God* from the imputation of them. He argued thus. *God* made all things either out of himself, or out of nothing, or out of pre-existent matter. He could
not

HIS DOCTRINE.

I. He established matter as his first principle, and made *Idea* the Mother of all the Elements; for which reason his followers were commonly called *Materiarists*.

II. That Angels were composed of Fire and Spirit, and were the creators of the Soul of Man.

III. That Christ, as he ascended, divested himself of *human nature*, and left his body in the Sun.

IV. They utterly denied the resurrection, and rejected *Water-Baptism*.

Tertullian wrote against this Heretic, and has given a full account of his errors(*f*).

F 3

See

not make all things out of himself, because, himself being always unmade, he should then really have been the maker of nothing: and he did not make all out of nothing, because, being essentially good, he would have made every thing in the best manner, and so there could have been no evil in the world: but since there are evils, and these could not proceed from the will of God, they must needs rise from the fault of something, and therefore of the matter out of which things were made(1). Some modern sects do also, at this day, assert the uncreatedness of matter; but these suppose, as the *Stoics* did, body to be the only substance(2).

(1) *Tertullian*. adv. *Hermog.* p. 282.
Intell. Syft. p. 197.

(2) *Cudworth*

(*f*) *Tert. L.* contra *Hermog.* & contra *Prax.*

79 THE HERMOGENES. [Cent. II.
See likewise *Theodoret*(g). *Seleucus* and *Hermias*
embraced the same opinions.

(g) Theod. hæret. fab. c. 19.

THE ARTOTYRITES.

A. D. 178.

THEY were a branch of the *Montanists*,
and were called Artotyrites from *ἄρτος*,
bread, and *τυγος*, *cheese*, which they used to eat
at the sacrament.

THEIR DOCTRINE.

That Bread, and Cheese, which was then
made of sheep's milk, ought to be administer-
ed in the Eucharist(b). In other things they
agreed with the Montanists.

(b) Danæus.

THE

THE AQUEI.

A. D. 180.

THIS sect were so denominated from *Aqua*, *Water*; when they first began, is not very certain. (a) They were indebted to *Hermogenes* for most of their tenets.

THEIR DOCTRINE.

That water was not created, but co-eternal with God. (b)*

(a) *Danæus*.(b) *Austin*.

* This seems to have been the doctrine of *Thales*, the founder of the Ionian school. He thought that water constituted the universal basis, or the common matter of which all things are made. This philosophy was long in vogue in Ionia, and in Greece. It was the system of those times. And when *Pindar* says, in the beginning of one of his odes, that *Water is good*; this word, which now seems cold and misplaced to us, had at that time a scientific air, and intimated that the poet was a philosopher.

THE ORIGENIANS.

A. D. 180.

THEIR founder was one *Origen*, or *Origenius*, of whom we have no account extant. In the fourth century we meet with some

72 THE ORIGENIANS. [Cent. II.
few of this sect in *Palestine*. They derived their
opinions from the Gnostics, and had their rise
A. D. 165, according to Danæus; but the real
time is very uncertain. Fresnoy makes it 230.

THEIR DOCTRINE.

I. They condemned marriage, and held a
community of women. (c)

II. They rejected some of the books of the
New Testament. (d)

III. That the sin of *Onan* was justifiable,
when they could not get women. (e)

(c) Danæus. (d) Danæus. (e) Danæus.

The APELLITES, APELLEIANS, or, APELLICIANS.

A. D. 180.

APELLES was a native of *Syria*; whence
coming to Rome, he was corrupted, as to
his doctrine, by *Philumena*, and in return made
a prostitute of her. He became a rigid dis-
ciple of *Marcus*, but, for his incontinence, be-
ing excommunicated, he fled to *Alexandria*,
where he broached a new heresy, which chiefly
diffused through *Egypt* and *Asia*. *Tertullian*
speaks thus: "The Holy Ghost foresaw an
angel of seduction in a certain virgin named
Philumena,"

Philumena, transforming itself into an angel of light, by whose delusion *Apelles* should be taught a new heresy." (f) By the oracular responses of this demoniac virgin, he learned to deny the veracity of the Prophets, and reject the law of Moses, and in many writings to blaspheme the divine oracle. (g) Deceived by her diabolical possession, he wrote the revelations which he learned from her. The book was intitled *Φανερωσις*, or, the *Prophecies and Revelations of Philumena*. *Apelles* lived to be very old, and in his latter days appeared very grave and rigid. (h) Du Fresnoy places this sect A.D. 175.—Echard, A.D. 180.—Danæus, A.D. 181.

THEIR DOCTRINE.

I. That there was one supreme God, who is good; by him another God was made, who is evil, and who created the world. (i)

II. That JESUS CHRIST had not real flesh, as is affirmed in the gospel, but an elementary body, and conversed on earth in appearance only; that in his ascension he left behind him that body, making his entrance into heaven only in his spirit. (k)

III. They denied the resurrection of the body. (l)

IV. They

(f) Tert. p. 204. (g) Euseb. l. v. c. 13. (h) Fleury, l. 197. (i) Austin. (k) Fleury. (l) Fleury, Ech. 347.

74 THE APELLITES. [Cent. II.

IV. They despised the Law and the Prophets.^(b)

V. They rejected great part of the New Testament.^(c)

(b) Danæus. (c) Echard.

The FLORIANS, or FLORINIANI.

A. D. 182,

THIS sect was so called from its author *Florinus*, a Romish priest. He was a disciple of *Polycarp*, and was degraded by Pope *Eleutherius*. We have a letter of St. *Irenæus* to *Florinus*, on the subject of his tenets.

THEIR DOCTRINE.

To the errors of *Valentine* they added, that God was the author of original sin.^(d)

(d) Eusebius, l. 5. c. 15.

THE RHETORIANS.

A. D. 183.

THE founder of this heresy was one *Rhetorius*, of whom we have no certain account. Danæus places them A. D. 183. some authors,

A.D. 183.] THE RHETORIANS. 75

authors, not till the fifth century, but perhaps falsely, as we find them mentioned by St. *Augustine*, who died the beginning of that century.

THEIR DOCTRINE.

That all heretics are in the right, and speak the truth.(e)

(e) *Austin.*

The MARCOSIANS, or MARCITES.

A. D. 185.

THIS sect of heretics had for its founder *Marc*, a disciple of *Valentine*.—He pretended to magic; for having pronounced a long invocation over a cup filled with wine and water,(f) he made it appear of a purple red, saying, that the sovereign grace had caused his blood to drop into it; so that the deluded people who were present crowded to drink of it.(g) He gave out that he could give more than the Christians professed to do.(h) He particularly addressed himself to ladies who were rich, and of some quality. After having made them bless a cup of wine and water in his presence, he poured out this pretended Eucharist into a vessel much

(f) *Echard.* 349.
Men. Myf. Int. 20.

(g) *Fleury*, I. 239.

(h) *Bp. Pat.*

76 THE MARCOSIANS. [Cent. II.

much larger, pronouncing at the same time an incantation over it, promising an increase of grace: the liquor then which was poured from the smaller cup seemed to fill the greater, even to over-run. He debauched many beautiful women, under pretence of teaching them to prophecy.⁽ⁱ⁾ He obtained vast sums from the rich; and persuaded the fair, that by complying with his desires they acted piously, and were replenished with the Holy Ghost.^(k) He began his heresy A.D. 148 *Danæus*—A.D. 185 *Echard*. It spread over *Egypt*, *Asia*, and *Gaul*^(l), chiefly about the *Rhone*, and continued till the fourth century.^(m) Many of the fables which compose their errors are still in use and credit among the Greek monks. See *Tournefort's Voyage*.

THEIR DOCTRINE.

I. They asserted the *Æons* of Valentine.⁽ⁿ⁾

II. That CHRIST suffered only in appearance.^(o)

III. They denied the resurrection of the body.^(p)

IV. They baptized in the name of the unknown Father, of Truth the mother of all, and of him who descended upon Jesus.^(q)

V. They

⁽ⁱ⁾ Fleury. ^(k) Echard. ^(l) Danæus. ^(m) Echard.
⁽ⁿ⁾ Augustus. ^(o) Augustus. ^(p) Augustus.
^(q) Echard.

A.D. 185.] THE MARCOSIANS. 77

V. They pretended strange mysteries in the Greek alphabet.(e)

VI. They committed what crimes they pleased, professing themselves more enlightened than St. Peter and St. Paul.(f)

VII. They had a great number of apocryphal books, which they held for canonical, and of the same authority with ours. Out of these they picked several fables, touching the infancy of JESUS CHRIST, which they put off for true histories.

(e) Fleury, Danæus. (f) Echard. There is an ample account of the *Marcofians* in IRENAEUS contr. Hær. l. i. c. xiv. p. 70.

The THEODOSIANS, or
ARTEMONITES.

A. D. 193.

THEIR author, *Theodotus*, a tanner of *Byzantium*, was originally a *Montanist*,(g) but being apprehended, with many others, in the fourth general persecution under *M. Aurelius*, his companions suffered martyrdom, and he became an apostate. Afterwards, not being able to support himself under the reproaches he every where met with, he flew from his own country, and came to Rome. He had not resided there long before he was discovered, and upbraided
in

(g) Epiphanius 54. Theodosius, Hær. Fab. l. 2. c. 20.

78 THE THEODOSIANS. [Cent II.

in like manner for his desertion of the truth. At a loss what to say, he invented a wicked excuse, saying, "It is not God whom I have denied, but a man." Upon being questioned, what man? he answered, "Jesus Christ, who is a meer man." Victor, bishop of Rome, excommunicated him, with *Artemon*, the chief of his disciples. (b) This heresy began A. D. 193, Echard; A. D. 203 Danæus. St. *Epiphanius* calls these heretics *Alogès*, *without the word*, from their denying the *word* preached by St. *John*. (i)

THEIR DOCTRINES.

I. They taught, that though CHRIST was conceived by the operation of the Holy Ghost, yet he was a meer man, only excelling others in justice and sanctity of life. (k)

II. They changed, and interpolated those passages of scripture which urged against their tenets. (l)

III. That it was lawful to deny Christ in times of persecution.

The

(b) Eusebius, l. v. c. 26. 27. (i) Epiphanius, 51, 54, and 55.
(k) Echard 354. Eusebius, l. 5. c. 28. (l) Danæus.

The QUARTODECIMANS, or

Τεσσαρακαι δὲ κατὰ τοις,

A. D. 197.

WERE those who celebrated the festival of Easter *quartā decimā luna*, on the 14th day of the first vernal moon, at the time the Jews began their passover. In the year 197, *Victor*, bishop of Rome, assembled a council, and sent the bishops of *Asia*, who embraced that doctrine, the synodical letter, by which they were declared excommunicated.(a) The church of Rome, and other western churches, kept Easter on the 14th day of the same moon, if it happened to be Sunday; otherwise, on the first Sunday following it.(b) A. D. 276, The *Asiatics* abandoned the above custom of celebrating Easter on the 14th of the month of March, and not on the Sunday following. This custom passed into *Syria*, where it had been unknown, and continued to be practised there, till the general council of *Nice*, which ordered that Easter should be celebrated on the Sunday following the 14th of the month of March, through all the christian churches(c).

THE

(a) Eusebius, l. 5. c. 23, 24, &c. (b) Prideaux, II. 234. 239. (c) For a fuller account of this controversy the Reader is referred to MOSHEIM'S Commentar. de Rebus Christ. ante Constantinum, M. p. 435.

THE MELCHISEDECHIAN.

A. D. 198.

A SECT which raised *Melchisedeck* even to an equality with JESUS CHRIST. They are oftentimes called *Theodosians*, from their founder, one *Theodosius*, who gave rise to this heresy, A.D. 198, according to Fleury. Danæus places it A.D. 262.

THEIR DOCTRINE.

I. That *Melchisedeck* was a divine power, superior to JESUS CHRIST; and that *Melchisedeck* was advocate and intercessor for the angels, as JESUS CHRIST was for men. (d)

II. That *Melchisedeck* was eternal. (e)

III. That JESUS CHRIST was meer man. (f)

(d) Fleury, Epiphanius. (e) Echard. (f) Fleury.

The DOCITES, or DOCETÆ.

A. D. 200.

SO denominated from *dokein*, to appear; because they imagined, and taught, that JESUS CHRIST acted and suffered not in reality, but only

A.D. 200.] THE DOCITES. 81

only in appearance. *Julius Cassian*, a disciple of *Valentine* and *Tatian*, was the father of this heresy. He wrote a book about continence, wherein he quoteth a passage out of the false gospel, entitled, *according to the Egyptians*, which supposeth JESUS CHRIST speaking against marriage in discourse with *Salomè*. In explaining the book of *Genesis*, he said, that marriage was the forbidden fruit.

THEIR DOCTRINE.

I. They taught that JESUS CHRIST was incarnate, acted and suffered, not really, but apparently. (a)

II. That marriage is not lawful. (b)

(a) Echard:

(b) Fleury.

The PRAXEANS, MONARCHII, or PATRIPASSIANS.

A. D. 200:

PRAXEAS, the head of the sect of heretics denominated by these several names, was a native of *Phrygia*, and, originally, in principles a *Montanist*; but relinquishing that heresy, he came to Rome under the pontificate of *Victor*, and there broached his own errors. He

G

was

82 THE PRAXEANS. [Cent. II.

was a man of genius and learning, but of a turbulent and enterprising temper, and had been imprisoned for the faith. His followers were called *Monarchii*, from their allowing but one person in God; and *Patripasians*, from their attributing the cross and passion to the FATHER, as well as to the SON. (c) *Praxeas* began his heresy at Rome A. D. 200. He afterwards proceeded into *Africa*, where *Tertullian* obliged him to recant; but he soon owned, and again published his former errors. (d) *Tertullian* wrote against this heretic and *Hermogenes*.

THEIR DOCTRINE.

That there is no plurality of persons in the GOD-HEAD; but the FATHER is the same person as JESUS CHRIST the Son; and consequently that the Father was incarnate, born of the Virgin, and did suffer on the cross. That the Trinity in Unity was no other than one person considered under three different respects. (e)

THE

(c) Caten. Græc. Patr. c. 53. (d) Tertul. cont. Præx. c. i. p. 634. (e) Caten. Græc. Patr. c. 53. Petri Wesselingii Probabilia, c. xxvi. p. 223.

T H E
HERETICAL HISTORY
OF THE
THIRD CENTURY.

THE ARCHONTICKS.

A. D. 203.

SO called, ἀπὸ τῶν ἀρχόντων, *from the Archangels*, concerning which they erred.—They were a branch of the *Valentinian* Heresy, and found particularly in *Palestine* and *Armeniá*, where they continued till the time of *Epiphanius*. They defended their errors by writings which they called the *Revelations of the Prophets*, and the *Harmony*(a). One *Peter*, a monk of *Palestine*, was the first of this denomination. Their rise is placed by *Echard* A. D. 203,—by *Daneus*, A. D. 341.

G 2

THEIR

(a) Echard, 370.

84 THE ARCHONTICKS. [Cent. III.

THEIR DOCTRINES.

I. That the Arch-angels created the Worlds(*b*).

II. That the God of Sabbaoth, or of the Jews, exercised a cruel tyranny in the seventh Heaven; that he begat the Devil; that the Devil begat *Cain* and *Abel* of *Eve*; and, that the Woman was the work of Satan(*c*).

III. They denied the resurrection(*d*).

IV. That lewdness was consistent with Salvation(*e*). That men were saved in virtue of their knowledge(*f*).

V. That the Sacraments were to be rejected(*g*).

(*b*) Augustine. (*c*) Danæus. (*d*) Augustine. (*e*) Augustine. (*f*) Danæus, Echard. (*g*) Danæus.

THE ANGELITES.

A. D. 213.

SO denominated from *Ἀγγελοι*, the subject of their errors. They were not numerous, but prevailed chiefly in *Pisidia* and *Phrygia*. *Danæus*, by conjecture, places them A. D. 213.

THEIR

THEIR DOCTRINE.

They held that the FATHER, SON, and HOLY GHOST, are not the same; that none exists of himself, but that each is God by a participation of Deity. They believed the Worlds were created by Angels, and therefore worshipped them.---See *Augustine* and *Danæus*.

THE NOETIANS,

A. D. 230.

(a) WERE disciples of *Noetius*, an *Ephesian*, the Master of *Sabellius*. He ridiculously called himself *Moses*, and his brother *Aaron*. At first he denied his errors before the priests of *Ephesus*, but afterwards publicly persisted in them(b). He was excommunicated about A. D. 171, *Danæus*. A. D. 230 *Fleury*. *Du Fresnoy* places it A. D. 240. There was a council held against *Noetius*, at *Ephesus*, A. D. 245(c).

THEIR DOCTRINE,

I. That there was no distinction between the divine persons in the Trinity(d); but that the same divine person was FATHER, SON, and HOLY GHOST(e).

II. That

(a) Epiph. lvii. tom. i. p. 479. (b) Theodoret, Hæret. Fabul. l. iii. c. iii. p. 227. Sabellius. (c) Baluz. Hard. Tom. I. (d) Fleury. I. 236. (e) Augustine, Danæus, Echard, 421.

86 THE NOETIANS. [Cent. III.

II. That the FATHER had suffered as being the same with the SON ; so that he was visible and passible whenever he pleased(*e*).

(*e*) See the Discourse of HIPPOLYTUS against the Heresy of NOETUS, published by FABRICIUS in the second volume of his works.

THE VALESIANs.

A. D. 240.

THIS sect sprang from one *Valens*, an Arabian Philosopher.—They were all Eunuchs, and St. Epiphanius(*f*) derives them from the *Gnostics*, but confesses he neither knew their opinions, nor time. We find them condemned in the council of *Achaia* held A. D. 250(*g*). They began A. D. 240, *Echard*. A. D. 249, *Danæus*. A. D. 250, *Du Fresnoy*. See *Fleury*, II. 66.

THEIR DOCTRINE.

I. They believed that concupiscence deprived a man of his free will, and that in order to be saved he must become an Eunuch(*b*).

II. That the Law and the Prophets were to be rejected(*i*).

THE

(*f*) Epiphanius, 50. (*g*) Baluz. in Collect. (*b*) Danæus.
(*i*) Echard.

The TERTULLIANISTS.

A. D. 245.

THIS sect received their name from that famous lawyer and divine TERTULLIAN. He was a Priest of Carthage in Africa, and at first a very zealous Catholic; afterward became a furious Montanist, and maintained their errors by his writings; for which being excommunicated, he preached opinions of his own. He wrote many treatises in Latin against different Heretics, particularly *Marcion*, the *Valentinians*, *Praxeans* and *Hermogenes*, and sometimes in Greek. There is a manuscript of his in that language in the *Escorial* in Spain. This great defender of the Christian religion fell off from the Catholic church in the pontificate of *Zephyrinus*, about A. D. 205 *Du Fresnoy*,—A. D. 245 *Echard*. They were extinct in the time of *Augustine*.

THEIR DOCTRINE.

I. They believed second marriages to be unlawful(*k*).

II. That the souls of Children were derived from their Parents by traduction(*l*).

III. That

(*k*) *Echard*.

(*l*) *Echard*.

88 THE TERTULLIANISTS. [Cent. III,

III. That human souls increase, are solid, have three dimensions, the shape and parts of the human body(*m*).

IV. That the Souls of wicked Men are at last turned into Devils(*n*).

V. That a Christian ought not to bear arms, nor, as a Judge, to sentence any one to death(*o*).

(*m*) Danæus. (*n*) Danæus, cap. 86. (*o*) Danæus.

THE ELCESAITES.

A. D. 247.

SO denominated from their Prophet *Elcesai*, *Danæus* make them the same with the *Elxæans* mentioned in the preceding Century. *Fleury* places them A. D. 247—*Danæus* about the year 243.

THEIR DOCTRINE.

I. The fundamental doctrines of *Elcesai* were that JESUS CHRIST, who was born from the beginning of the world, had appeared, from time to time, under divers bodies, &c.

II. They opposed the Virginity of the Virgin *Mary*.

III. That

III. That the HOLY SPIRIT was sister to CHRIST; and held water to be a God.

IV. That it was lawful to become *Apostata's* in the time of persecution, and they approved of one, only, *Apocryphal* book, made by themselves(*a*).

(*a*) See Eusebius, Epiphanius, Theodoret, Augustine.

The ARABIANS, or ARABIEI.

A. D. 246.

THIS sect was so called from the Country where they appeared. At the Council of Arabia, held A. D. 249, *Origen* convinced them so fully of their error, that they abjured it(*b*). Their rise is placed about A. D. 247 *Fleury*.—A. D. 250 *Danaeus*.—A. D. 246. *Du Fresnoy*.

THEIR DOCTRINES.

Their distinguishing tenet was, that the Soul and Body died together, and rose again(*c*).

The

(*b*) Eusebius, l. iv. c. 19.

(*c*) Augustine.

The NOVATIANS, or CATHARI,
i. e. PURE, or PURITANS.

A. D. 250.

THIS austere sect of Christians derived their principles from *Novatius*, an African Bishop, or *Novatian*, a Priest of the church of Rome. They were also called *Cathari*, from *Kαθαροί*, pure, because they pretended to an extraordinary purity of life, and affected to wear white garments. They separated from the communion of the Church of Rome, thinking them too easy in admitting to repentance and communion those who had fallen off in time of persecution. *Novatian* made a schism against St. *Cyprian*, and stirred up one at Rome against Pope *Cornelius*, charging him with relaxing the discipline of the Church, and communicating with the lapsed, especially with one *Trophimus**. He was at last slain in the Persecution. This
heresy

* This St. Cyprian calls a false and groundless charge; for, as to Trophimus, though he was of the number of the *Thurificati*, that is, though he had offered frankincense to Idols, and even persuaded his Flock (for he was a Presbyter, or Bishop) to follow his example, yet he had sufficiently atoned for his crime, by a sincere repentance, a long penance, and, above all, by bringing back his People with him, who would not have return'd without him. *Cyp. Ep.* 54.

heresy flourished above a Century. A. D. 251. They were condemned by the council of *Rome*, again A. D. 252 by the Council of *Carthage*(d), and A. D. 253 by the Council of *Antioch*(e). The writings of *Novatian* are, *An Epistle among those of St. Cyprian*, & *Liber de Trinitate, cum Tertulliano Rigaltii*.

THEIR DOCTRINE.

I. They asserted there was no admission into the Church by the Repentance at Baptism, grounded on the words of St. Paul. Heb. vi. 7. They nevertheless admitted pardon upon their repentance; and accordingly they recommended penitence in the strongest terms; but that the Church had not a power of receiving them again to communion(f).

II. That second marriages were unlawful(g).

THE

(d) Regia Harduin. tom. I. (e) Baluz. in Collect. Labbe, tom. I. (f) Eusebius, l. vi. c. xliii. p. 242. Cyprianus *variis Epistolis*, xlix. lii, &c.—Albaspinæus *Observat. Eccles.* l. ii. c. xx. xxi.—Kenckel *De Hæresi Novatiana*. (g) Augustine.

THE ESQUINISTS.

A. D. 250.

THEY were a sect but little followed; and adopted, at the same time, the errors of *Montanus*, *Novatus*, and *Sabellius*.

The ORIGENISTS, or ADAMANTIAN S.

A. D. 253.

* **T**HEY were the followers of the errors of the famous *Origen*, and spread over all *Egypt*, *Syria*, *Asia*, and particularly *Constantinople*. They continued till the end of the sixth Century. *Origen* was a priest of the Church of *Alexandria*, born in the year 181, and was one of the most learned Fathers of the Greek Church, and one of the most laborious. In the year 232 he was deposed and excommunicated

* Socr. Evager. August.

A. D. 253.] THE ORIGENISTS, &c. 93
cated* by *Demetrius* Bishop of Alexandria, and the sentence approved of by most other Bishops, especially the Bishop of Rome, who assembled his clergy on that occasion; for what else could St. Jerom mean, by telling us that *Rome assembled her Senate against Origen(a)*? He died at Tyre A. D. 252, poor, and destitute even of common conveniencies. This sect did not begin till after his death.

THEIR DOCTRINE.

I. *Origen* is accused of believing that CHRIST and the HOLY GHOST are creatures. This *Augustine* transcribes from *Epiphanius*, at the same time owning that the defenders of *Origen* said, that he taught that the FATHER, SON, and HOLY GHOST, were of one and the same essence(c). His sentiments with respect to the Trinity were very different from those which afterwards prevailed in the Latin Church(d); but they are represented as orthodox(e), particularly by *Basil* and *Greorgy Narianzen(f)*.

II. That

* His works are, *Ejus opera Græco-latina, ex Recensione D. Croli de la Rue, Monachi Benedictini*, in Folio. Paris, 1733 and 1740. 3 vol.—*Origenis Hexapla, a D. Bernardo de Montfaucon*, in folio, Paris 1719. This last work, of which there only remain some fragments, contained the Greek versions of the Old Testament in different columns.

(a) Rufi. in Hier. L. 2. p. 225. (c) See Danæus.
(d) Le Clerc. 114. (e) Fiddes, I. 391. Stephens's
Serm. p. 36. (f) Socr. L. 4. c. 26.

94 THE ORIGENISTS, &c. [Cent. III.]

II. That at first God created a certain number of pure Spirits, most of which erred; and, according to the greatness of their crimes, were joined to different bodies, which were created on purpose to punish them; so that from pure spirits they became Angels, Stars, or Men. For *Origen* was of opinion, that there were Angels composed of souls and bodies very subtile, and according to their merit appointed to different offices; that the Stars were animated, being a stately sort of prisons for such Spirits as were less culpable than those of this lower world; that such Spirits which had committed the greatest crimes were joined to the bodies of Men(*f*).

III. That there would be no Resurrection of the Body(*a*). Some say that *Origen* did not reject this article, but those that are best acquainted with his writings are of a different opinion(*b*).

IV. That the happiness of the blessed will not make them incapable of Sin(*c*); upon the commission of which they will return to their former wretched state(*d*). That one Spirit, who, preferably to the rest, had continued steadfast to God, by a more perfect charity, was for his merit united to him after a more excellent manner;

(*f*) Danæus, p. 146. (*a*) Epiphanius, (*b*) Augustine.
(*c*) Fleury. (*d*) Augustine.

ner, so as never to be separated from him; and that this was the soul of JESUS CHRIST(e).

V. That the damned, and even the Devils, after a long series of ages, should be purged, discharged from punishments, and admitted into Heaven(f).

VI. That neither the joys of Heaven, nor the pains of Hell, would be eternal; but that there always were, and always will be, revolutions of happiness and misery(g). That all Spirits, except the Soul of JESUS CHRIST, are liable to change from good to evil, and from evil to good.

VII. That after this world there will be another, and several others after that, as there have been many before it; nay, that there never was a time when there was no world, but that it was coëternal with God*.

VIII. That

(e) Fleury, III. 170. (f) ΣΥΝΕΛΕΙΣΙΑ, &c.—per Œconomiam quandam Peccatorum veniam consequetur, &c.—*Orig. de Orat. Sæc.* 61. p. 169.—*Hierom. Epist. ad Pam-mach.*—*Orig. in Epist. ad Rom.* (g) Augustine.

* The doctrine of the World's co-eternity with God was maintained by many of the Antients. The first assertor of this opinion upon record is *Ocellus Lucanus*, who lived not long before the time of *Plato*, though his antiquity and authority have been opposed to those of *Moses*(1). He affirms, in a short treatise we have under his name, that the universe is utterly incapable either of generation or corruption, of beginning or end(2). But his arguments in support

(1) Vide Oracles of Reason. p. 215. (2) Ocel. Lucan. de Univerf. p. 506, inter Opusc. Mythol. edit. per Gale 1688.

VIII. That Heaven, Paradise, &c. were
not

support of this opinion are very weak. He attempts to prove the eternity of the world, from its Figurability and Motion, both being circular, and therefore without beginning or end(3), or with arguments equally absurd and ridiculous.

Aristotle, as is well known, held this dogma. He asserted, that not only the matter of the Heavens and Earth were ingenerate and eternal; but that even Mankind, and all species of Animals, male and female, have subsisted from everlasting by a perpetual course of generation, without any original beginning or production; and that the earth had for ever been adorned with Trees, Plants, Flowers, Minerals, and other productions, as we now see it to be(4).

Aristotle was led to assert the world to be eternal; an opinion totally irreconcilable with what he delivers elsewhere of Gravity and Levity, from a belief that an effect must needs eternally proceed from such an eternal cause as the Divine Mind, which being all act, and energy, could not rest in a state of inactivity. Several other reasons were given by himself, and his followers, agreeing nearly with those of *Ocellus*, which may be read in *Philo Jud. de Incorrumpibilitate Mundi*, p. 940. The true notion of this great Philosopher appears to have been, that though the world had no temporary generation, yet it was produced from one Supreme Deity, after some other manner(5).

These sentiments of *Aristotle* were embraced by many learned *Mahomedans*, who were thence named *Dabrians*, or *Eternalists*. Of this opinion *al Farâbi*, *al Kendi*, *Ebn Rosbd*, and *Ebn Sina*, (which two last we usually call *Averroes* and *Avicenna*) were suspected; and therefore their Philosophy was publickly, and even in the Pulpit, inveighed against by the more Orthodox, and themselves branded with the invidious appellations of Atheists and Infidels(6).

Though *Plato* himself plainly acknowledges the world to be made by God, yet having used some expressions, as
if

(3) *Ib.* 54. (4) *Aristot. de cœlo*, L. 1. c. 12. (5) *Simplic. in Aristot. Phys.* L. 8. & L. 1. c. 1. (6) *Vide D'Herbelot. Biblioth. Orien.* p. 303.

not to be understood literally, but allegorically†.

H

IX. That

if he thought the time of its formation to be indefinite; as when he says, that the World must needs be an eternal resemblance of the eternal Idea(1), his Followers, who adhered to *Aristotle*, took advantage of these expressions, and explained them so, as if by the creation of the World was not to be understood a Creation in time, but only in order of nature, causality and dependance(2); that is, that the will of God, and his power of acting, being necessarily as eternal as his essence, the effects of that will and power must be co-æval to the wills and powers themselves; in the same manner as light would eternally proceed from the Sun(3), or a shadow from an interposed body, or an impression from an imposed seal, if the respective cause of those effects were supposed eternal(4).

The latter Platonists were so fond of the world's eternity, that to support it, they forced the construction of their Master's words, especially his *Timæus*, to answer their purpose; conceiving they might by all means possible conceal and deny the generation of the world, as if it were some horrid thing, and not to be spoken of.

It is well known that Platonism was very early introduced into the Church; and the doctrine of the world's co-eternity, after being favourably received by *Origen* in the third Century, was, in the sixth Century, suffered publickly to be taught in *Alexandria* by *Ammonius*, the Scholar of *Proclus*(5), the grand champion for this opinion, and not without success. See more on this subject in the Universal History, folio, vol. I. p. 3.

(1) Plato in *Timæo*. (2) Plotinus En. 3 L. 2. c. 1.
(3) Idem. (4) Dr. Clarke's Demonst. &c. p. 37. (5) Zacharias Mitylenensis in Biblioth. Patrum, v. II. p. 331. Ed. Paris. 1644.

† *Philo*, a fanciful Platonic Jew, agrees with *Origen*, as fanciful a Platonic Christian, in thinking that the History of *Paradise* and the *Fall*; the *Trees*, the *Rivers*, the *Shrubs*, even to the *Coat of Skins*, made for the Exiles from Eden, were perfectly allegorical. Κατὰ τοῦ Θεοῦ

ΠΑΡΑΔΕΙ-

IX. That the garments of skins, with which God clothed *Adam* and *Eve*, were their Bodies; and that they were incorporeal before they sinned(k).

X. That they sinned in a heavenly Paradise(l).

See the 5th Section of *Bramah's Shastak*, published by Mr. *Holwell*, 1766. It appears there, that *Origen's* system was the ancient doctrine of *India*. He had too much sense to admit of the transmigrating of rational souls through every class of Reptiles, Fishes, Birds, and Quadrupeds. He taught, that the Souls of Men were

(k) Fleury, II. 655.

(l) Du Pin, I. 181.

ΠΑΡΑΔΕΙΣΟΝ ἐμφυχα καὶ λογικὰ τὰ Φυτὰ πάντ' ἵνα
συμβεῖη, καρπὸν φέρουσα τὰς ἀρείας.—ταῦτα δὲ μοί
δοκεῖ συμβολικῶς μᾶλλον ἢ κυριῶς φιλοσοφῆσθαι.—
Ἔστι γὰρ δειγματα τυπῶν ἐπ' ἀλληγοριαν καλεῦντων. ΦΙΛΩΝ
ΙΟΥΔ. περὶ Κοσμοῦ.—Μὴ γὰρ τοσαύτη κατὰσχοι τοῦ
ἡμέτερον λογισμοῦ ἀσεβεῖα ὥς υπολαβεῖν ὅτι ὁ Θεὸς γεωπονεῖ
καὶ φυτεύει παράδεισον. Τῷ αὐτῷ Νομῶν ἱερῶν ΑΛΛΗ-
ΓΟΡΙΑΙ.—St. *Ephraïm* gives us the opinion of *Origen*
in these words.—ΩΡΙΓΕΝΗΣ καὶ εἰκόνα Φησὶν ἀ-
πολωλέκειν τὸν ΑΔΑΜ. ἐντεῦθεν Φησὶ καὶ τὰς χιτῶνας τὰς
δερμαλίνους ἐπιστημῆνασθαι τὴν γραφὴν, ὅτι (ὁ Θεός) ἐποί-
ησεν αὐτοῖς χιτῶνας δερμαλίνους, καὶ ἐνέδυεν αὐτὰς, τὸ σῶμα,
Φησὶν ἐστὶ.—ἀλληγορεῖ δὲ λοιπὸν ἅσα περὶ δύναται τοῦ τε
Παράδεισου, τὰ τε τῶν ὑδάτων, καὶ τὰ ἐπάνω των, καὶ τὸ
ὑδὼρ τοῦ ὑποκάτω τῆς γῆς. ΕΠΙΦΑΙΝΟΥΤΙ κατὰ Αἰρησ.
β. β.

were fallen Angels ; but to the dungeon of the human Body is the lowest of their fall for purgation upon Earth : that in the Stars and Planets above us are statelier prisons for Spirits, who have less guilt, or whose guilt has been partly purged away ; as in the various regions of *Gebenna* are disposed various degrees of punishment. He fancied, like the Bramins, a continual rotation of Souls from bottom to top, and from top to bottom of this scale ; a constant transmission of them through all the intermediate stations of happiness, purgation and punishment.

THE SABELLIANS.

A. D. 257.

THIS sect of erroneous Christians received their denomination from SABELLIUS, a Lybian, born at Ptolemais, a city of Pentapolis, and a disciple of *Noetus*. They had many followers in *Mesopotamia* and *Rome*.——They were anathematized with many other Heresies in a Council held at Constantinople A. D. 381.

THEIR DOCTRINE.

They reduced the three Persons in the Trinity to three states, or relations, or rather reduced the whole Trinity to the one person of the

100 THE SABELLIANS. [Cent. III.

Father, making the Word, and Holy Spirit, to be only emanations, or functions thereof. *Epiphanius* tells us, that the God of the *Sabellians*, whom they called the Father, resembled the Son, and was a mere subtraction, whereof the Son was the illuminative Virtue or Quality, and the HOLY GHOST the warming Virtue(a).

(a) *Epiphanius*, 62.—*Augustine*, c. 41.—*Eusebius*, l. 7. de præp. Evang. t. 8.—*Wormii Hist. Sabellian.*

THE ETERNALS,

A. D. 260.

SO called by *Danæus*, from their opinion of the Eternity of the world, are by him supposed to have had their rise A. D. 260.

THEIR DOCTRINE.

That this world, even after the Resurrection of the Dead, will continue in its present state, without any change(b).

(b) *Augustine.*

THE

THE DELIVERERS,

A. D. 260.

SO denominated by *Daneus* from

THEIR DOCTRINE,

That upon CHRIST's descent into Hell, Infidels believed, and all were delivered from thence(*b*).

(*b*) *Augustine*, *Daneus* c. 79.

The PAULIANISTS, or SAMOSATENIANS.

A. D. 264.

PAUL of *Samosata*, Bishop of *Antioch*, their founder, was a vain and arrogant Man, whom riches had rendered insolent and self-sufficient. He introduced much confusion and trouble into the Eastern Church, by his new explication of the doctrine of the Gospel, concerning the nature of God and CHRIST(*c*). He was degraded from his episcopal office at a Council assembled in the year 269(*d*).

H 3

THEIR

(*c*) *Eusebius*, l. 7. c. xxx. p. 279. (*d*) *Epist. Concil. Antioch. ad Paulum* in *Bibliotheca Patrum*, tom. xi. p. 302.

THEIR DOCTRINE.

I. That CHRIST was a mere Man, who began to exist when conceived in the Virgin's womb(*a*).

II. That there was but one Person in the GODHEAD; upon which account they did not baptize in the name of the FATHER, SON, and HOLY GHOST. But *Athanasius* expressly assures us, they did use the right form(*b*).

(*a*) Augustine. Eusebius, l. 7. c. 22. (*b*) Step. Serm. 24.

The MANICHEES, or SOLITARII, ENCRATITÆ, APOTACTITÆ, HYDROPARASTATÆ, and SAC-COPHORI.

A. D. 277.

THE Heresy of the *Manichees* made great noise in the Church for many ages, and is much spoken of by the Fathers: its author was *Manes*, a *Chaldean* or *Babylonian*. He was born about A. D. 240, and was a learned and ingenious Man, a good Astronomer and Geographer.

pher*. He taught that the Earth was spherical; for which reason he was reviled as a heretic(a). He was ordained a Presbyter in the Christian Church;

H 4

Church;

(a) Jortin, from Beausobre.

* The first principles of the *Manichees* were broached by one *Scythianus*, a native of Arabia, who, to prove his doctrine, of two Principles, which he was led to believe from observing many beings in the universe, opposite to one another, wrote four small books; the first styled, *The Mysteries*; the second *The Chapters*; the third, *The Gospel*; and the fourth, *The Treasures*. He travelled with a Disciple, the only one he had, named *Terbinthus*, to Jerusalem, where he died(1). Upon his death, *Terbinthus* seized his Books, Gold, and Silver, and every thing he had. He fled into Persia, and there changed his name to *Buddas*. At his death he left the books and money to a Widow, at whose house he had lodged. The Woman being thus enriched (for *Buddas* left her considerable sums) she purchased a Slave about seven years old, named *Cubrichus*, to whom she bequeathed the books, with every thing she possessed at the time of her death. *Cubrichus* having made himself master of the doctrine the books contained, and improved it with many of his own opinions, began to preach it in *Seleucia*, or *Ctesiphon*. But first, to conceal the meanness of his original, he took care to change his name from *Cubrichus* into that of *Manes*, signifying, in the Persian language, *Speech*, and alluding to the talent, which he certainly had, of speaking well(2).

Manichism not only caused great confusion in the Christian Church, but even threatened the overthrow of the Religion of *Zoroaster*; for *Manes*, residing a long time in Persia, there broached his absurd notion of two eternal, self-existent Beings, and by mingling the doctrines of *Magiism* with Christianity made up a monstrous system of incredible doctrines, attended with very ridiculous practices. See Hyde, R. V. P. c. xxi. p. 275. However, these notions were afterwards rooted out by the authority of the civil magistrates.

(1) Archelæi Epist. contra Manet. disp. a Vales. edit. p. 94. 96. (2) Epiphanius, c. 4.

Church; but on broaching his System was excommunicated. *Manes* was not contented with the quality of Apostle of JESUS CHRIST, but also assumed that of the Paraclete, whom JESUS had promised to send(*b*). He chose twelve Disciples, among whom were *Addas*, *Thomas*, and *Hermias*. These he sent in his life time into several Provinces, to preach his Doctrine. *Addas* travelled into *Syria*, *Thomas* into *India*, and *Hermias* into *Egypt*. *Manes* having undertaken to cure the King of *Persia's* (*WARRANES I*, or probably *SAPOR*) Son, and not succeeding, was imprisoned upon the young Prince's death, whence he made his escape into *Mesopotamia*; and afterwards withdrew to a small village on the banks of the river *Stanga*, with an intent to conceal himself, but was there apprehended, and by the King's order flayed alive. His body was thrown to beasts, to be devoured; and his skin, stuffed with straw, was hung up at the gates of a city in *Mesopotamia*(*c*), where it was to be seen in the time of *Cyril* of Jerusalem, and *Epiphanius*(*d*). He was bold, ingenious, learned, and insinuating. He borrowed many things from the Ancient Gnostics; on which account many Authors consider the *Manicheans* as a branch

(*b*) Epiphanius, c. 4. (*c*) Eusebius L. 7. c. 30. Socr. L. 1. c. 22. (*d*) Cyril. Epiphanius, Arch. ib. Socr. L. 1. c. 22.

branch of the Gnostics. In truth, the Manichean doctrine was a system of philosophy, rather than of religion. His followers were divided into two orders, the Auditors or *bearers*, and the *Elect*(e). The Elect professed a state of poverty, and a severe abstinence, keeping their fasts with great rigour. Of this order there were twelve, whom they named Masters, and a thirteenth, who was the chief, in imitation of CHRIST, and his Twelve Disciples. Under these were seventy-two Bishops, ordained by the Masters; and these Bishops ordained Priests and Deacons. The Auditors, or Hearers, were allowed to have possessions, and live in general like other men; to eat meat, to drink wine, and even to marry if they chose it, but were by all means to avoid the begetting of children, and the killing of any living creature, let the occasion be ever so urgent(f). The *Manicheans* first appeared A. D. 277, *Fleury*—A. D. 278, *Danaus*. They were most numerous in *Arabia*, *Persia* and *Egypt*; but also infested *Paphlagonia*, *Mesopotamia*, *Syria*, *Greece*, *Africk*, *Spain*, and *Rome* itself. They kept their ground at least seven hundred years, in spite of every power, as well spiritual as temporal, combined to suppress and destroy them.

THEIR

(e) Augustine de Morib. Manich. c. 28. (f) Augustine contra Lit. Petil. L. 3.

THEIR DOCTRINES.

I. MANES established two principles, viz. a good one, and an evil one. The former, which he called God or *Light*, did nothing but good; and the latter, which he called the Devil, or *Darkness*, and sometimes *HYLE*, or Matter, nothing but evil(a).

This philosophy is very ancient, and *Plutarch* treats of it at large in his *Isis* and *Osiris**.

II. That

(a) Cyril. Epiphanius. Arch. ib. Socr. L. 1. c. 22.

* *Manes* borrowed this doctrine of Two Principles from the system of the Egyptians. *Osiris* they looked upon as their common Father, a Principle from which all the good that happened to Egypt sprung. *Phyton* (or *Phyt*) was looked upon as an evil-minded principle, fond of thwarting, perpetually intent upon crossing and prejudicing them. They made him the principle of all disorder, and charged him with all the Physical Evils they could not avoid, and all the Moral Evils which they did not care to lay to their own charge. Hence came the doctrine of two opposite principles, equally powerful, incessantly striving against each other; and alternately vanquished and victorious. This doctrine the Egyptians handed down to the Persians, where *Manes*, I suppose, met with it, under the names of *Oromazes* and *Arimanes*. Vide *Plutarch. de Isid. & Osir.*

The peculiar Doctrine of the *Magi* was the duality of the spiritual nature, which they affirmed to be good and evil, virtuous and wicked, benevolent and destructive: these natures they distinguished by calling the one *Light*, and the other *Darkness*, or rather in their own terms, *Yezdan* and *Abreman*. Hence it came to pass that their whole religion, and all the questions of the *Magi*, turned on these two points, the explication of light being mixed with darkness, and of light freeing itself from darkness.—Though the *Magi* affirm these

II. That there are five elements of the nation of Darknefs, i. e. of the Devil, viz. *Smoak*, *Darknefs*, *Fire*, *Water*, and *Wind*, which begat their peculiar Princes: That Men, and all two-footed animals, were produced by the Princes of *Smoak*; Reptiles, by those of *Darknefs*; four-footed Beasts, by those of the *Fire*; Fish, by those of the *Water*; and Birds, by the Princes of the *Wind*.

III. That

these two principles, yet the most ancient of them did not think themselves obliged to affirm that both existed from eternity; on the contrary, they held only light itself existent, and that darkness was produced; but in accounting for this they were sometimes at a loss: however, they constantly asserted that they received these doctrines from wise Men and Prophets, among their ancestors; first, from *Keyomaras*; secondly, from *Zervan* the great; thirdly, from another Prophet, whose name was *Zerdust*. The *Keyomarthites* insist that *Keyomaras* is the same with *Adam*. The *Keyomarthites* also affirm that their great Master established the opinion of two spiritual beings, *Yezdan* and *Abriman*, acknowledging the former to be eternal and self-existent, and owning the latter to be produced and created; and that after this manner, *Yezdan*, i. e. God, said in himself, Unless I am opposed, how shall it be? i. e. how shall my glory rise? Which thought produced darkness, which is opposite to light; and then began the controversy which has since subsisted between them. *Sbaristani ap. Hyde Rel. vet. Persar. c. xxii. p. 294.*

It would not be difficult to produce authorities, to prove that this doctrine of a good and evil principle was the constant belief of all the Pagan nations, and of their wisest Men and Philosophers. It may be found among the *Chaldeans*, in their Astrologers supposing two of the Planets to be malevolent, and two beneficent; among the ancient Greeks, in their sacrificing not only to *Jupiter Olympius*, but also to *Hades*, or *Pluto*; and what else was the *Monad* and *Dyad* of *Pythagoras*, the contention and friendship of *Empedocles*, the mind and infinite matter of *Anaxagoras*, but a good and evil God? See *Plutarch de Isid. & Osirid. p. 369, &c.*

III. That to oppose these five elements, God had sent five other elements, formed of his own substance, viz. *Air, Light, Fire, Water, and Wind.*

IV. That in the conflict, the good and bad elements mixed, viz. the *Air* with the *Smoak*; *Light* with *Darkness*; the *good Fire* with that which is *evil*; the *good Water* with the *bad*; and the *Winds* in like manner; consequently, that the world is composed of a mixture of the two natures of good and evil.

V. That the Sun and Moon were two vessels (*naves*) which wandered about in the Heavens, as in a wide Sea; the Sun being composed of the good element of Fire; and the Moon, of that of Water: that in these two vessels, the Sun and the Moon, there were young People of both sexes, extremely beautiful, whom they called the Holy Virtues; and that the Princes of Darkness, who were likewise of both sexes, fell in love with them; and that the consequences of this love were very wonderful, and that amongst other things they produced Rain.*

VI. That God the Father inhabiteth in the most distant Light; the Son, in the Sun; the
WISDOM,

* This opinion of *Manes*, that the Souls of the Righteous went to the Moon, agrees with the Stoical Doctrine, thus delivered by Lucan.

Quodque patet Terras inter, Lunæque Meatus,
Semidei Manes habitant, quos ignea Virtus
Innocuos vita, patientis Ætheris imi,
Fecit, & æternos animam collegit in Orbes. *Lucan ix. 6.*

WISDOM, in the Moon; and the HOLY GHOST, in the Air.

VII. That the God who gave the Law by *Moses*, and spake by the Prophets, was not the true God, but one of the Princes of Darknefs.

VIII. That CHRIST was not incarnate, that he had no real body; that he was neither dead, nor risen; that he was the Serpent that tempted *Eve*; that he assumed the appearance of flesh, and thereby imposed on the senses of Men; that he was a consubstantial part of the Father.

IX. That *Manes* was the Holy Ghost, the comforter, promised by CHRIST.

X. That there would be no Resurrection of the Body.

XI. That there are two Souls in every Man, the one good, of the same substance with God; the other *evil*, being part of the Devil.

XII. That the souls of the Faithful, i. e. the Elect, were purged by the Elements, then carried up to the Moon, thence to the Sun, which conveyed them to God in order to their being reunited to him: That the souls of the Hear-
ers

(a) This notion of the Son, or *Logos*, he seems to have adopted from what the Persians held concerning MITHRAS.

110 THE MANICHEES, &c. [Cent. III.]

ers returned into the Elect, or into the meat of the Elect, and so were purged without entering into any new body.

XIII. That the Souls of those who had not received the doctrine of *Manes* were sent to Hell, to be tormented there for a certain time by the Devils, according to their crimes; and that, when they were thus purged, they were sent back to the bodies of other Men, Beasts, or Plants; and if they did not amend, they were at length thrown into the great Fire.—That after the conflagration of the world, the evil substance, being separated from the good, would be imprisoned, eternally, in a globe, for which a covering would be made of naturally good Souls, but such as could not be purged from the evil substance mixed with them.

XIV. That the whole mystery of the Redemption consisted in separating the particles of the Divinity from the evil bodies to which they were united, in order to reunite them to their first principle: That this separation was effected several ways, particularly by passing through the bellies of the Elect as diet; and the separated particles transmitted to God by the vessels of the *Moon* and *Sun*.

XV. That it was not lawful to separate souls; that he who killed any animal, should be changed into the same animal; and he that plucked
up

A.D. 277.] THE MANICHEES, &c. 111

up any Plant, should be changed into that Plant; and yet they ate Herbs when gathered by other persons: That Trees, Plants, and Herbs, are sensible of pain, when cut, cropt, or gathered; and that a field cannot be cleared of Briars and Thorns, without innumerable Murders: therefore the Elect neither worked in the Fields, nor gathered Fruits or Herbs; but these were brought to them by their hearers.

XVI. That Men had no free-will, but that all things were done by a fatal necessity.

XVII. That Sin was a substance that did live and subsist of itself.

XVIII. That Magistrates are not to be obeyed.

XIX. That War is upon no account lawful.

XX. That Alms ought not to be given, but to their own sect.

XXI. That they might have Wives to satisfy their lust: That they ought to wallow in all Impurities; but ought to hinder Conception, lest the divine substance, which entered into them by their meat, should pass into another body. For this reason they had no favourable thoughts of marriage.

XXII. That

XXII. That Water-baptism was insignificant. They used it, but after a corrupt manner.

XXIII. That the Eucharist was to be celebrated with the abominable mixture of human feed.

XXIV. They prayed in the day towards the Sun; in the night, towards the Moon, if it appeared; if it were invisible, towards the North, by which the Sun, when it sets, returns to the East. They prayed standing. They worshipped the Sun and the Moon.

XXV. They swore frequently by the creatures, without any scruple.

XXVI. They rejected the Old Testament, and what they disliked of the New, preferring certain apocryphal writings to the Holy Scriptures(a).

(a) See Aug. Hær. 46, & in Faust. per tot. Theod. Hær. Fab. L. 1. c. 26. Arch. p. 199, &c.—Commentarii de rebus Christianorum ante Constantinum magnum.

The SELEUCIANS, or HERMIANS,

A. D. 280.

THIS whimsical sect of Heretics had for their head one *Se'ucus*, and *Hermias*. They sprang up about A. D. 280, *Danaus*.

THEIR

THEIR DOCTRINE.

I. That Matter was co-eternal with God, consequently not created by him(*b*).

II. That the human Soul was formed by the Angels, of Fire and Air(*c*).

III. They denied that JESUS CHRIST sat on the right hand of God, and asserted that his residence was in the Sun, by which he enlightened and enlivened the Earth; mistaking Ps. xix. 5(*d*):

IV. That Water-Baptism was insignificant(*e*).

V. That the Resurrection of the Body consisted in the generation of Children, and that it is to be understood in no other sense(*f*).

VI. That there never was any visible Paradise(*g*).

VII. That Evil, i. e. Sin, is sometimes to be ascribed to God, sometimes to Matter(*h*).

I T H E

(*b*) Augustine.

(*c*) Augustine.

(*d*) Augustine.

(*e*) Augustine.

(*f*) Augustine.

(*g*) Augustine.

(*h*) Augustine.

THE PROCLIANITES,

A. D. 285.

SO called from their author, *Proclus* or *Proculus*. They seem to have followed soon after the foregoing Heretics(*a*).

THEIR DOCTRINE

Was the same with the preceding, except that they added, that **CHRIST** was not come in the flesh(*b*).

(*a*) Danæus, Augustine.

(*b*) Danæus, Augustine.

THE HIERACITES,

A. D. 288.

THIS sect of Christians received their denomination from their leader, *Hierax*, a philosopher and magician of *Egypt*. He wrote several books; and among the rest, a fabulous explanation of the six days of the creation, and

A. D. 288.] THE HIERACITES. 115

and many hymns. The severity of his life procured him followers. He admitted only virgins, widows, and such as continued in a state of continence; into the number of his disciples; and seduced several *Ascetics*. From part of their doctrine, that the Word, or SON of GOD, was contained in the FATHER, as a little vessel is in a greater one, they had the name of *Metangimonists*, from a Greek word, which signifies, *contained in a Vessel. Cave* makes *Hierax* flourish A. D. 302.

THEIR DOCTRINE.

I. That *Melchisedeck* was the HOLY GHOST, the eternal Priest, who prays for us with inexpressible groans(*e*):

II. That there will be no Resurrection of the Flesh; that there was only a spiritual Resurrection from Sin to Grace(*f*).

III. They condemned Marriage.

IV. They held that no one could be saved who was not arrived at the age of adults; and consequently, that all who die in infancy are damned.

V. That Paradise was no real place, but only the joy and satisfaction of the Soul(*g*).

I 2

THE

(*e*) Fleury.

(*f*) Fleury.

(*g*) Echard.

T H E
HERETICAL HISTORY
O F T H E
F O U R T H C E N T U R Y.

T H E M E L E T I A N S.

A. D. 301.

MELETIUS, Bishop of *Lycopolis* in *Thebais*, having been convicted of sacrificing to Idols, was, in the Dioclesian persecution, imprisoned and degraded by a Council held by *Peter* Bishop of *Alexandria*. Upon his release, *Meletius* caused a schism about the year 301, separating himself from *Peter*, and the other Bishops, charging them, but particularly *Peter*, with too much indulgence in the reconciliation of Apostates(a). By the Council of *Nice*,

A. D.

(a) Fleury, I. 502.

A.D. 301.] THE MELETIANS. 117

A. D. 325. He was permitted to remain in his own city, *Lycopolis*, but without the power either of electing or ordaining, or appearing upon that account either in the country or city; so that he retained only the mere title of Bishop(*b*). His followers at this time were united with the *Arians*. *Meletius* resigned to *Alexander*, Bishop of *Alexandria*, the Churches, over which he had usurped superiority, and died some time after. When he was dying, he named one of his disciples his successor. Thus the schism began again, and the *Meletians* continued their assemblies(*c*). They continued to the end of this century, particularly in *Egypt*(*d*).

THEIR DOCTRINE.

They embraced the *Novatian* heresy; teaching, that Apostates, upon their repentance, ought not to be admitted into the Christian assemblies. They also ascribed sanctity to frequent washing, with many other Jewish ceremonies(*e*).

I 3

The

(*b*) Theodoret, L. i. c. 9. (*c*) Fleury, II. 78.
 (*d*) Theodoret. (*e*) Eusebius, Theodoret, Socr.
 Hier. Augustine, Danæus.

THE DONATISTS, DONATIANS, CLAUDIANISTS, URBANISTS, ROGATISTS, FIRMIANS, PRIMIANISTS, MAXIMINIANISTS, PARMENIANISTS, CIRCUMCELLIONES.

A. D. 311.

THESE Schismatics took their name of *Donatists* from their first author, *Donatus*, a *Numidian* by birth, and Bishop of *Casæ-Nigræ*, or *Calamet(a)*. He began his schism by declaring against *Cecilian* Bishop of *Carthage*, and refused to communicate with him, laying to his charge that he had been ordained by *Felix* Bishop of *Aptungus*, whom they falsely accused as a *Traditor*, i. e. one who in time of persecution had delivered up the holy Scripture to the heathen Inquisitors. The Bishops of *Numidia*, joining with *Donatus*, ordained *Majorinus* Bishop of *Carthage* in the room of *Cecilian*, though he was then only Lector of that Church, and had been formerly one of *Lucilla's* menial Servants. In the year 313(b) *Donatus* and his Friends

(a) Opt. de Schif. Don.

(b) Reg. Labb. H. T. I.

Friends, to justify their conduct, and their electing a new Bishop, accused *Cecilian* before a Council held at *Rome*, in the apartment of *Fausta*, in the palace of the *Lateran*, Friday October 2d(a), which acquitted *Cecilian*, and condemned *Donatus* as a slanderer, and the chief author of the schism(b). In 314 the *Donatists*, pretending the Bishops at *Rome* had not judged impartially, accused *Cecilian* again in the council of *Arles* in *Provence*, assembled by order of *Constantine*, in which *Cecilian* was again declared innocent, and the *Donatists* were condemned(c). The *Donatists* appealed from that judgment to the Emperor at *Milan*, November 9th, A.D. 316, who exculpated *Cecilian*, and declared his adversaries calumniators, and caused an information to be drawn up against *Sylvanus*, the *Coryphæus* of their party. Soon after, a severe law was made against them; but in the year 321 the Emperor, abating the rigor of it, recalled those whom he had banished four years and six months before, granting them liberty of conscience. *Donatus* died in exile about the year 350, and *Parmenianus* succeeded in his Bishoprick. Their schism extended as far as *Rome*, where they were called *Montenses*, i. e. *Mountaineers*, because

(a) Opt. L. 1. Augustine, Brev. Coll. diei 3. n. 33.
 (b) Coll. Carth. p. 149. (c) Regia, Tom. II. Labbe
 Harduin. Tom. I.

120 THE DONATISTS, &c. [Cent. IV, because they assembled in a cave which was in *Mourtain*(a). They were divided into several parties, and from their principals called *Claudianists*, *Urbanists*, *Rogatists*, *Firmians*, *Priminists*, *Maximinianists* and *Parmenianists*(b). They were called *Circumcelliones*, from their wandering *circum cellas*, about the Monks cells(c). *Fleury* tells us, that towards the decline of this century, there were 400 *Donatist* Bishops in *Africa*(d). They continued till the VIIth century(e). For a more particular account of this heresy the Reader is referred to *Optatus, de Schismate Donatistarum*, Libri VII, Folio, *Paris* 1679. *Augustine* wrote against them.

THEIR DOCTRINE.

I. That their party alone were the true Church; all the rest of the Churches they held as prostitute and fallen.

II. That Baptism out of their Sect was null; consequently, that persons baptised by others ought to be rebaptised(f).

The

(a) *Fleury*, II. 36. 426. (b) *Fleury*, II. 667.
 (c) *Augustine*. (d) *Fleury*, II. 667. (e) *Danaeus*.
 (f) *Augustine*, *Plat.*

THE ARIANS, OR EUSEBIANS, EUDOX-
 IANS, ACACIANS, AETIANS, EUNO-
 MIANS, ANOMÆANS, and EXOU-
 CONTIANS.

A. D. 314.

ARIUS was a Native of *Lybia*, and had some time followed the schism of *Meletius*; but leaving them, he was reconciled with *Peter*, Bishop of *Alexandria*, and ordained Deacon by him. He had not been ordained Deacon long, before he was driven out of the Church for censuring *Peter's* conduct in communicating the followers of *Meletius*. In the year 311, November 25th(a) *Peter* suffered martyrdom, being the ninth year of the persecution, and was succeeded by *Achillas*(b), who received *Arius* into the Church, upon his soliciting pardon. He permitted him to exercise his office of Deacon, and at last promoted him to the Priesthood. Upon the death of *Achillas*, in the year 313, *Alexander* became Bishop of *Alexandria*.

At

(a) Siricii Epist. Conc. t. 2. p. 1017.

(b) St. Jerome.

At that time *Arius* was Rector of a Church in *Alexandria*, called *Baucalis*. He had aimed at the episcopal dignity, and was affected that *Alexander* should be preferred before him. Finding nothing blameable in his conduct, he watched an opportunity to attack his doctrine, which soon presented itself. *Alexander* speaking in a very warm manner, before the Presbytery and Clergy of his church, concerning the Trinity, particularly declared that the SON of GOD was co-eternal, co-essential, and co-equal in dignity with the FATHER. *Arius* pretended that this assertion was opening a door to *Sabellianism*; and therefore he opposed him, urging, that if the FATHER begot the SON, he who was begotten must have a beginning, and must owe his existence to some other prior being. *Alexander* at first endeavoured to reclaim him by admonitions; but these proving ineffectual, and not being able to bear an opposition to his principles from one of his Presbyters, he commanded *Arius* to forbear the use of those expressions, and to embrace the doctrine of a consubstantiality, and co-eternity, of the FATHER and SON; which was also strenuously asserted by *Athanasius*. But *Arius* not being thus to be convinced, *Alexander* assembled a Council about the year 320 (of 100 Bishops, according to *Stackhouse*) and excommunicated him and his adherents.

A.D. 183.] THE ARIANS, &c. 123
 rents(a). *Arius* finding himself condemned left *Alexandria*, and retired into *Palestine*, where he met with protection, and wrote to *Eusebius*, Bishop of *Nicomedia*. He went into *Nicomedia*, and there composed his *Tbalia*, and other hymns, to spread his doctrine(b). *Eusebius*, his protector, procured Councils to be assembled in *Bythinia* and *Palestine*, in which *Arius* was received into communion. He obtained leave of *Paulinus*, Bishop of *Tyre*, *Eusebius* of *Casarea*, and *Patrophilus* of *Scythopolis*, to preach in their parishes. The Emperor, being greatly disturbed at this controversy in the Church, sent letters to the Bishops of the several provinces of the Empire, to assemble together at *Nice*, in *Bythinia*; and accordingly no less than 318 assembled, A. D. 325(c). They there drew up and subscribed a *Creed*, which, from the place where they were assembled, was called the *Nicene Creed*(*). They then

(a) Fleury, II. 36. (b) Fleury, II. 47. (c) Labbe, T. II. Harduin, T. I.

* The *Nicene Creed*.

“ We believe in one God, the Father Almighty,
 “ maker of all things visible and invisible; and in one
 “ Lord Jesus Christ, the Son of God, begotten and only
 “ begotten of the Father; that is, *of the substance*
 “ (*ἐκ τῆς οὐσίας τοῦ Πατρὸς*) of the Father, God of God;
 “ Light of Light, very God of very God, begotten,
 “ not made, consubstantial with the Father, by whom all
 “ things were made both in Heaven and in Earth; who
 “ for us men and for our salvation descended and was in-
 “ carnate; and was made Man, suffered, and rose again
 “ the third day, ascending into the Heavens, and will
 “ come to judge the living and dead. *We believe also*
 “ in the Holy Ghost. “ The

then proceeded to excommunicate *Arius*, and banish him from *Alexandria*; they also condemned his explanation of his own doctrine to the flames. After an exile of three years *Arius* was recalled by the Emperor, to whom he presented a confession of faith(†), and asked to be received

“ The Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not, and that before he was begotten he was not; and that he was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable.” *Socr. i. 8.*

This was the *Nicene Creed*, as it originally stood, and uninterpolated by the subsequent Councils. The latter part, containing the anathematizing clauses, our Church hath dropped; and one cannot help wishing that the Reverend Fathers of the *Nicene Council* had done the same.

† The Creed of *Arius*, which he delivered to *Constantine*, and upon which the Emperor ordered him to be recalled and restored, is thus:

“ We believe in one God, the Father Almighty; and in our Lord Jesus Christ, his Son, begotten of him before all ages, God the Word; by whom all things were made in Heaven and in Earth; who descended, and was incarnate, suffered, arose, and ascended into Heaven, and will come again to judge the living and the dead. We believe in the Holy Ghost, the Resurrection of the Flesh, the Life to come, and the Kingdom of Heaven, and in one Catholic Church of God dispersed over all the Earth.

“ This faith we have received from the Holy Gospels, in which the Lord says to his Disciple, Go and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. If we do not believe these things, and truly acknowledge the Father, the Son, and the Holy Ghost, as the whole Catholic Church and the Scriptures teach, to which we yield an assent in all things, God is our Judge both now and at the day of judgment, &c.” *Socr. i. 26. Sox. ii. 27.*

ved again into the Church, but was opposed by St. *Athanasius* of *Alexandria*. *Constantine*, resenting the resistance of that Saint, sent for *Arius* to *Constantinople*, and ordered *Alexander*, Bishop of that place, to receive him to communion; but as he was just going to be admitted, he died suddenly in a public bog-house, having lost a great quantity of blood^(a). *Arius* was by nature well qualified for a seducer. He was advanced in years before he began this *anti-trinitarian* heresy, and seemed a master both of zeal and virtue. His appearance was sedate; his stature of an uncommon height; his countenance serious and dejected, and his garb austere; for he wore only a tunic without sleeves. Besides this, his conversation was mild and agreeable, and well adapted for captivating the mind: he was skilled in logic, and the profane sciences. His followers were called *Eusebians* from *Eusebius*, Bishop of *Nicomedia*; *Eudoxians*, from *Eudoxius*, Bishop of *Constantinople*; *Acacians*, from *Acacius*, Bishop of *Cæsarea* in *Palestine*; *Aetians*, from *Aetius*, Deacon of *Antioch*, and afterwards of *Alexandria*; *Eunomians*, from *Eunomius*, Bishop of *Cyzicum*; *Anomians*, from the Greek ἀνομιος, *unlike*; *Exoucontians*, from ἐξ οὐκ οὐτων, i. e. *from nothing, or that which hath no existence*. Those who confessed the Son of God to be

(a) Athan. in Ep. ad Monach. n. 7. &c.

be like the FATHER in *Nature*, in *Existence*, in *Essence*, in *Substance*; and in *every thing else*; though not the same; were called *Semi-Arians**(a). In the year 360 the *Arian* doctrine universally obtained. The face of the Church appeared quite deformed and disfigured(b); the whole world saw itself, with astonishment; all on a sudden become *Arian*(c); the Boat of St. Peter, to use St. Jerome's Expression, was tossed by furious winds, by violent storms, and was upon the point of sinking, and no hopes of safety seemed to be left(d). This heresy still continues to

* At the Council held at *Seleucia*; the *Semi-Arians* drew up a Creed in these words.

" We acknowledge and believe in one God, the Father Almighty, Maker of Heaven and Earth, of things visible and invisible. We believe also in our Lord Jesus Christ, his Son, begotten of him *without passion* (*απαθως*) before all ages, God the word, the only begotten of God (*who is*) Light, Life, Truth, and Wisdom; by whom all things were made, in Heaven and upon Earth, visible and invisible. We believe that in the end of Ages, to abolish sin, he assumed flesh of the holy Virgin Mary, and became man, and suffered for our offences, and rose again, and was taken up into Heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge the living and the dead. We believe also in the Holy Ghost, which our Lord called a *Paraclete* (*Comforter* or *Advocate*) and promised to send, and did send to his disciples after his departure; by which also he sanctifies all those in the Church who believe, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost." *Socr.* ii. 40.

(a) Ruff. L. i. 25. (b) Idem, L. i. c. 21. (c) Hier. in Lucifer, p. 143, & in Chron. (d) Idem, ib.

to spread ; and its tenets are as openly espoused as they are wicked and absurd ; and, to the shame of our nation, the ruin of souls, and for a punishment for our gross irreligion and immorality, it is permitted to grow and increase. Arianism, in attacking the Divinity of JESUS CHRIST, lays the axe to the very foundation of the Christian faith; and, except the impending stroke be averted, Christianity must fall, and Religion be no more. Happy for us, could we now boast a St. *Athanasius*, a St. *Hilarius*, or St. *Ambrose*, who would again enter the lists, and fight for the Catholic Church.

THEIR DOCTRINES.

I. *Arius* asserted that the SON is not unbegotten, nor in any manner a part of the unbegotten GOD, nor from any part of the material world; but that by the will and council of the FATHER, he existed before all time and ages, the only begotten and unchangeable ; and that therefore, before he was begotten or formed, he was not(*a*). That, in respect of his high order and sublime dignity, GOD had appointed him to be worshipped as himself(*b*).

II. That CHRIST at his Incarnation took upon him a human Body, but not a human Soul.

(*a*) Fleury, II. 38, 42, 60, 377, &c. (*b*) Burn. Artic. p. 50.

128 THE ARIANS, &c. [Cent. IV.]

Soul. That his pre-existent Spiritual substance supplied the place of the Soul.

III. That the HOLY GHOST was a creature of the SON.

They re-baptized those who had been baptized by the Orthodox. In their Doxologies, they ascribed Glory to the FATHER, in the SON, through the HOLY GHOST.

THE COLLUTHIANS.

A. D. 316.

THIS sect rose on occasion of the indulgence shewn to *Arius* by *Alexander*, Patriarch of *Alexandria*. Several people being scandalized at so much condescension, and, among the rest, *Colluthus*, a Priest of the same city, he hence took a pretence for holding separate assemblies, and by degrees proceeded to the ordination of Priests, as if he had been a Bishop, pretending a necessity for this authority, in order to oppose *Arius*. About the year 319(*d*), at a Council held at *Alexandria* by *Osius*, Bishop of *Corduba*, now *Cordoua*,

(*d*) Regia, T. II. Labbe, I.

A. D. 314.] THE COLLUTHIANS. 129

Gordoua in *Spain*, his ordinations were declared null, and he himself returned to the Church ; so that this Sect soon came to nothing(*a*).

HIS DOCTRINE.

I. That God did not create the wicked, and that he was not the author of the evils that befall Men(*b*).

II. That a Presbyter might ordain:

(*a*) Fleury, II, 37. 52.

(*b*) Augustine.

The AUDÆANS, or ANTHROPO-
MORPHITES.

A. D. 318.

AUDÆUS, from whom this Sect were denominated *Audæans*, was a *Syrian* of *Mesopotamia*, famous in his country for his zeal, and regularity of his conduct. The too great liberty he took to reprove the failings of the Ecclesiastics rendered him insupportable, and the bad usage his austerity drew upon him, obliged him to separate from the Church. He got himself ordained Bishop by another Bishop, who had also separated from the communion of the Church. In the year 325 the Emperor banished him into
K *Scythia*,

130 THE AUDÆANS, &c. [Cent. IV.

Scythia, where he lived many years, converted many of the *Goths*, and established monasteries amongst them. At first he, and his followers, were only *Schismatics*, but soon became Heretics. They all subsisted by their own labor, Bishops and Priests, as well as the Laics (*a*).

THEIR DOCTRINE.

I. They, through great simplicity, took the Scriptures every where in a literal sense, that, as God *made Man in his own image*, so they imagined Man in the same form.

II. They celebrated Easter always on the 14th day of the *March* Moon, after the example of the Jews, contrary to the express decree of the Council of *Nice*.

(*a*) Epiphanius, 70, 79, 80. Laët. Trip. L. i. c. 11. Augustine, cap. 1. Theodoret, lib. iv. c. ix. Jo. Joach. Schroder, Dissertat. de Audæanis, published in Voigt's Bibliothecæ Historia Hæresiolog. t. i. part. III. p. 578.

THE PHOTINIANS.

A. D. 340.

PHOTINUS was a native of *Ancyra*, the Metropolis of *Galatia*, and Bishop of *Sirmium*, or *Sirmich*, the capital city of *Illyricum*. He had been the disciple of *Marcellus*, Bishop of *Ancyra*. He had an easy method of speaking,
was

A. D. 340.] THE PHOTINIANS. 131

was eloquent and persuasive, which gained him great power over his People after he was consecrated Bishop ; but his life was corrupted, and his doctrine soon became so too. He espoused the same opinions with *Paulus Samosatenus*. In the year 345, he was condemned by the Council of *Antioch*(a); in the year 347, by the Council of *Milan*(b). However, he still maintained his see, till he was deposed by the Council of *Sirmich*, A. D. 351(c), and by the Emperor sent into banishment, where he spent the remainder of his life, during which time he composed a piece against all heresies in general, with an intent to establish his own. He wrote in Greek and Latin(d). The Emperor *Julian* sent him a letter, commending him for denying the Divinity of JESUS CHRIST(e). *Photinus* died A. D. 375. (377, *Cave*) in *Galatia*, whither he had been banished. This heresy was, amongst many others, anathematized in the Council of *Constantinople*, A. D. 381(f). This heresy was revived by *Socinus*.

THEIR DOCTRINE.

I. That there is no Trinity, or distinction of Persons in the GODHEAD.

K 2

II. That

- (a) Fleury, II. 159. (b) Regia, T. III. (c) Labbe
T. II. & Harduin. T. I. (d) Fleury, II. 191, 192.
(e) Idem, II. 303. (f) Beveregius, Regia, T. III.
& Conf. Can. I.

132 THE PHOTINIANS. [Cent. IV.

II. That the FATHER alone is GOD.

III. That the Word, and the HOLY GHOST, are only divine Virtues.

IV. That GOD had not a SON before JESUS CHRIST was born of the VIRGIN MARY by the operation of the HOLY GHOST.

V. That JESUS CHRIST was a meer Man.

VI. That the HOLY GHOST did not personally exist(*a*).

(*a*) Socr. Sozo. Augustine, 9. Matt. Larroque, de Photino, et ejus multiplici condemnatione. Thom. Ittigius, Hist. Photini in app. ad Librum de Hæresiarchis Ævi Apollolici.

The THEOPASCHITES, or DEIPAS-
SIANS.

A. D. 345.

DANÆUS gives this heretical sect of Christians, the above Greek and Latin name, from

THEIR DOCTRINE,

That CHRIST suffered in his Divine nature(*b*).

The

(*b*) Theodoret, Augustine, Danæus, 219.

The APOLLINARISTS, VITALIANS,
or DIMOIRITES.

A. D. 362.

(a) “ *A*POLLINARIS, of *Laodicea*, was a Man of uncommon parts, great penetration, and universal learning; and had at first been so zealous a defender of the orthodox faith, that he was looked upon by all, particularly by *Epiphanius* and *Athanasius*, as one of the great champions of that cause(b), and ranked by *Philostorgius* with *Basil*, and *Gregory Nazianzen*(c). He contracted a strict friendship with *Athanasius*, when that Prelate passed through *Laodicea* in 349 in his return to *Egypt*, and ever after maintained a close correspondence with him; on which account he was excommunicated by *Gregory* the *Arian* Bishop of that city(d). When the *Arians* began to prevail in the East, *Apollinaris* was cruelly persecuted by the Men in power of that party, and at last driven into exile(e). *Basil* wrote several letters to him, and in those he writ to others, often mentions him as a person for whom he had the greatest esteem(f). He is said to have excelled in the knowledge of the

K 3

Scrip-

(a) Bower's Hist. Popes, I. 203.

(b) Basil. ep. 293.

Epiphanius, 77. c. 24.

(c) Suidas, p. 273.

(d) Soz.

L. I. c. 25.

(e) Nil. L. i. ep. 257.

(f) Basil. ep. 82.

134 THE APOLLINARISTS, &c. [Cent. IV. Scriptures, which he publicly interpreted at *Antioch*, where he had *Jerom* among the many Disciples who flocked from all parts to hear him(*a*). But he was equally versed in human learning, especially in Poetry; and his knowledge in that branch of literature proved very useful in the time of the Emperor *Julian*: for that Prince having by a law debarred the Christians from perusing or studying the Pagan Authors, *Apollinaris*, to supply the want of those writers, composed several pieces in imitation of them, and, among the rest, a Poem comprising the History of the *Jews* to the time of *Saul*, and divided into twenty four books, which he distinguished by so many letters of the Greek alphabet, as *Homer* had done(*b*). He likewise wrote Comedies, Tragedies, Lyric Verses, &c. imitating *Pindar* in the latter, and *Meander* and *Euripides* in the two former(*c*). The Tragedy, intitled *CHRIST's sufferings*, which is to be found among the works of *Gregory Nazianzen*, is by some ascribed to *Apollinaris*; but that piece does not at all answer the great opinion *Sozomen* seems to entertain of him. His paraphrase in *Hexameter* verse, on the *Psalms*, the only entire work of his that has reached our times, is an elegant, exact, and sublime translation of them, greatly commended and admired

(*a*) Hier. ep. 65.

(*b*) Soz. L. v. c. 18.

(*c*) Id. i.

A.D. 362.] THE APOLLINARISTS, &c. 135
 admired by the best judges(*a*). His Poetry proved very serviceable to him, when he began to broach his Heresy; for great numbers of people, especially Women, embraced his doctrine, being taken, and in a manner enchanted, with the sweetness of his Verses; for he composed a great many Songs and Odes, equally pious and elegant, adapted to all occasions, and on all occasions sung with suitable airs by his followers(*b*). To these *Gregory Nazianzen* no doubt alludes, where he speaks of the *Psalms* of the *Apollinarists*, to which the *Psalms* of *David* had given place; of those sweet and so much admired verses, which were looked upon by them as a third Testament(*c*). It was chiefly to oppose the progress *Apollinaris* made, by the insinuating means of his Poetry, that *Gregory Nazianzen* applied himself to that study. About the year 362, *Apollinaris* was raised, in consideration of his great piety and learning, to the see of *Laodicea* in *Syria*, in which city he was born, according to the most probable opinion, and had spent the greater part of his life. About the year 392, *Apollinaris* died, having maintained, to the hour of his death, the same sentiments in which he lived; and with them, the same outward appearance, at least, of a most holy and

K 4 exemplary

(*a*) Soz. Poet. Græc. c. 9. p. 76. (*b*) Soz. L. vi. c. 25.
 (*c*) Naz. orat. 52. p. 745.

136 THE APOLLINARISTS, &c. [Cent. IV.
 exemplary life(*a*); which is all the authors of
 those times will allow him. His followers were
 called *Vitalians*, from *Vitalis*, whom he made
 Bishop of his party at *Antioch*; and *Dimicirites*,
 from *διμοιρῖσιν*, i. e. one that makes two parts,
 because he divided the Soul into two parts(*b*).

THEIR DOCTRINE.

I. They maintained that CHRIST had not a
 Human Understanding, which the Greeks call
νῦς, and the Latins *mens*; but only a Body and
 Sensitive Soul, *ψυχή*, as Beasts have; and that
 the Divinity was to him instead of an Under-
 standing(*c*). Thus, they allowed him, says St.
Austin, the Soul of a Beast, but denied him that
 of a Man(*d*).

II. That the Body of CHRIST came down
 from Heaven; and consequently, that it was of
 a different nature from ours; that it was diffi-
 pated after the Resurrection; so that he had been
 Man rather in appearance, than in reality; and
 his Birth, Passion, Death, and Resurrection, were
 meer illusions.

K 2

III. They

(*a*) Hier. vir. illustr. c. 104. (*b*) Danaus, p. 183.
 (*c*) Pearson, p. 238. Epiphanius, 77. c. 23. Theodoret, 4. c.
 8. Ath. de Incar. p. 615. Nem. L. 1. p. 710. Naz. orat.
 46. p. 722. (*d*) Augustine, in Jo. hom. 47.

A.D. 362.] THE APOLLINARISTS, &c. 137

III. They taught the doctrine of the *Millenarians*; that CHRIST should reign a thousand years on the Earth, and that all the Ceremonial Law should be again observed, *viz.* Circumcision, the Sabbath, the distinction of Meats, bloody Sacrifices, &c(a).

The *Apollinarists* distinguished themselves from the Catholics, by causing the following words to be fixed on the front of their houses; *We must not adore a Man that bears a God, but a God that bears Flesh.*

(a) Fleury, II. 475, 477, 550, 551.—See Bayle's Dictionary.—The Theodosian Code, t. vi. p. 144.—Basnage's *Historia Hæresis Apollinaris*.

THE LUCIFERIANS.

A. D. 362.

THIS sect were rather Schismatics than Heretics, and had their rise from *Lucifer* Bishop of *Cagliari*, the metropolis of *Sardinia*. The occasion of the schism was, that *Lucifer* would not allow the Decree made in the Council of *Alexandria*, A. D. 362, for receiving the apostate *Arian* Bishops. He opposed it with so much obstinacy, that, rather than yield, he chose to separate himself from the communion of the rest,

rest, and to form a new Schism, which bore his name, and soon gained a considerable footing, especially, in the West; several persons no less distinguished for piety than learning, and among the rest *Gregory*, the famous Bishop of *Elvira*, having adopted his rigid sentiments. As *Lucifer* is honored by the Church of *Rome* as a Saint, and his Festival is kept on the 20th of *May*(a), *Baronius* pretends that he abandon'd his schism, and returned to the communion of the Church, before his death(b). But his contemporary *Ruffinus*, who probably knew him, assures us, that he died in the schism which he had formed(c). *Lucifer* died A. D. 370.

THEIR DOCTRINE.

They entertained erroneous notions concerning the human Soul, whose generation they considered as of a carnal nature, and maintained that it was transfused from the Parents into the Children.

The

(a) Bolland. Maii 20. p. 207. (b) Bar. ad ann. 371. n. 132. (c) Ruf. L. 1. c. 30. Socrates L. lii. c. 1x, &c. Tillemont, Memoires pour servir à l'Histoire de l'Eglise. t. vii. p. 521. Edit. Paris. August. c. lxxxi.

The MACEDONIANS, MARATHONIANS, or PNEUMATOMACHI.

A. D. 362.

THE *Semi-Arians*, separating themselves from the communion of the *pure-Arians*, began to form a distinct sect, and to be called *Macedonians*, from *Macedonius*, Bishop of *Constantinople*, but deposed by the *pure-Arians*, in the Council they held in that city in the year 360, to make room for their great Champion *Eudoxius*, translated formerly from *Germanicia* to *Antioch*, and now from *Antioch* to *Constantinople*. They were called *Marathonians*, from *Marathonius*, Bishop of *Nicomedia*, who, together with *Macedonius*, was at the head of the party ; and *Pneumatomachi*, i. e. Enemies to the HOLY GHOST, whose divinity they denied. They led very austere, regular, and edifying lives ; and for that reason, they are highly recommended and extolled by *Gregory Nazianzen*(a). No wonder, therefore, that they

(a) Gregory Nazianzen, orat. 44.

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they soon spread all over the *East*, and gained every where great numbers of followers. At *Constantinople*, and in the neighbouring cities and provinces, they were followed, not only by the greater part of the people, but by some persons of distinction, by such as were most remarkable for their piety, by intire Monasteries of Men and Women(*a*). The inhabitants of *Cyzicum*, in the *Propontis*, were almost all of this sect; and we are told of some Miracles wrought by a *Macedonian* of that place(*b*), which *Baronius* will not allow. He is said to have removed the Body of *Constantine* from the Church of the Apostles to that of *Acacius* the Martyr. They were cruelly persecuted by the Emperor *Valens*; and anathematized in the second general Council of *Constantinople* in the year 381(*c*).

THEIR DOCTRINE.

They rejected the Divinity of the HOLY GHOST; their principal tenet being, that the HOLY GHOST was a meer Creature, though above the Angels.

The

(*a*) Ruffinus, L. 1. c. 25. (*b*) Socr. L. 2. c. 45.
L. 4. c. 4. L. 5. c. 8. (*c*) Regia, III.

The ANTIDICOMARIANITÆ, AN-
TIMARITÆ, or HELVIDIANS.

A. D. 376.

THEY were called *Antidicomarianitæ*, from *ἀντίδ.κος*, an *Enemy*, and *Μαρια*, *Mary*; *Antimaritæ*, from *ἀντί*, *against*, *Μαρια*, *Mary*; *Helvidians*, from *Helvidius*, a principal person amongst them. They were most numerous in *Arabia*, and the adjacent countries(*a*).

THEIR DOCTRINE.

That *Mary* did not preserve her immaculate state, but had several Children by *Joseph* after the birth of JESUS CHRIST.

THE

(*a*) Epiphanius, lxxviii. lxxix. p. 1003.

THE COLLYRIDIAN S.

A. D. 375.

SO denominated from idolizing the Virgin *Mary*, worshipping her as a Goddess, and offering to her Cakes, *Κολυρίδες*. They dressed up a Chariot, and placed in it a square seat, which they covered with a Linen Cloth, and at a stated time of the year, during certain days presented a Bread Loaf, which they offered in the name of *Mary*, and afterwards divided it amongst themselves. St. *Epiphanius* wrote against this extravagant superstition, and shewed them how to distinguish the honour which ought to be paid to the Virgin, and that worship which is only due to God. This Sect had its first rise in *Thrace*, and the upper *Scythia*; whence it afterwards spread into *Arabia*, and there were few of their Women that were not infatuated with it(a).

THEIR DOCTRINE.

That the Virgin *Mary* was a kind of Divinity, and as such ought to be worshipped, and her favour and protection sought by libations, sacrifices, and oblations of *Cakes* (*Collyrides*.).

THE

(a) *Epiphanius*, lxxix. p. 10057.

 THE PRISCILLIANISTS,

A.D. 378.

THE first Author of this sect was one MARK, an *Egyptian*, of *Memphis*, and a *Manichee*; who coming into *Spain*(a), made a Woman of distinction, named *Agapa*, his first Disciple: afterwards he brought over *Elpidius*, the Rhetorician, and *Agagius*(b). Of the two latter, *Priscillian* was the Disciple. From *Jerome* we learn, who quotes *Irenæus*, that *Mark* passed from the banks of the *Rhone* into *Aquitain*, and from thence into *Spain*(c); which gave *Baronius* reason to suppose that he first infected *Gaul*(d). But we find no such assertion by *Irenæus*. And, besides, *Jerome* confounds the sects of the *Marcofians* with the *Priscillianists* and the author of the former, who was cotemporary with *Irenæus*, with the author of the latter.——*Priscillian*, who gave name to this sect, and was gained over by the above-named *Elpidius* and *Agagius*, was rich, and nobly descended, had extraordinary parts, and great fluency of speech. He was able to endure watchings and hunger: he lived upon little, and had no interest to serve; but

(a) Sulp. L. 2. p. 170. Isid. Hisp. de Scrip. Eccles. c. 2.
 (b) Id. ib. (c) Hier. ep. 29. (d) Baron. ad
 ann. 381. n. 113, 114.

but was of a hot, unquiet temper, vain and conceited of his knowledge, and profane learning; in the study of which he bestowed great pains. He had read a great deal, was curious, and inquisitive(*a*). He brought over many persons of quality to embrace his doctrine, both Men and Women; and even some Bishops, namely, *Vegetinus*, *Symphosius*, *Instantius*, and *Salvianus*; the two latter into an indissoluble league and alliance with him(*b*). In the year 380 he, and his followers, were condemned by the Council of *Saragossa*(*c*). He was then but a Layman, but soon after he was ordained Bishop of *Labina*, or *Lavila*, supposed to be *Avila*, one of the cities of *Galicia*, by two Bishops of his own party. In the year 384, or, as *Baronius*(*d*) in his Annals writes, A.D. 387, the ringleaders of this sect were put to death by the Emperor *Maximus*, having been convicted before the Magistrates of the grossest immoralities. These were *Priscillian* himself, *Felicissimus*, and *Armenus*, two Ecclesiastics, who had but very lately embraced his doctrine; *Asarinus* and *Aurelius*, two Deacons; *Latronianus*, or, as *Jerome* calls him, *Matronianus*, a Layman; and *Eucrocia*, the widow of

(*a*) Hier. in Isai. 64. p. 240. Sulp. L. 2. p. 170.

(*b*) Sulp. ib. p. 171.

(*c*) Regia, III. Labbe, II. Hard. I.

(*d*) Bar. ad ann. 387. n. 65, 66. ext. 1. ep. Rom. Pont. p. 48.

A.D. 378.] THE PRISCILLIANISTS. 145

of the Orator *Delphidius*, who had professed eloquence in the city of *Bourdeaux* a few years before. These were all beheaded at *Treves*. The rest of *Priscillian's* followers, whom they could discover or apprehend, were either banished or confined. The bodies of *Priscillian*, and those who suffered with him, were conveyed by the friends and adherents into *Spain*, and there interred with great pomp and solemnity; their names were added to those of other Saints and Martyrs, their firmness extolled, and their doctrine embraced by such numbers of Profelytes, that spread in a short time over all the provinces between the *Pyrenees* and the Ocean(*a*). The author of the notes upon *Sulpitius Severus* tells us, that he saw the name of *Priscillian* in some not very ancient *Martyrologies*. In practice they did not much differ from the *Manichees*; the same, or nearly the same, infamous mysteries being common to both: for in the Tryal of *Priscillian*, before the Emperor *Maximus*, it appeared that he had countenanced all manner of debauchery, that he had held nocturnal assemblies of lewd Women, and that he used to pray naked among them. See the summary of their doctrine extracted from their own books, by *Turribius*, and sent by him to Pope *Leo*(*b*).

L

THEIR

(*a*) Hier. ep. 29.
t. 1. p. 460.

(*b*) Conc. t. 4. p. 1737. Leo's op.

THEIR DOCTRINE.

I. That the Souls of Men(*a*) were of the same substance as God; and that they came down to the Earth voluntarily, through the seven *Heavens*, and through certain degrees of principalities, to fight against the Evil Principle, the author of the world, who dispersed them into divers bodies of flesh(*b*).

II. That Men were joined to certain fixed Stars, and that our body depended on the twelve signs of the Zodiac, attributing the head to the Ram, the neck to the Bull, the shoulders to the Twins; and so of the rest of the body, according to the dreams of Astrologers.

III. They held, with *Sabellius*, that the FATHER, the SON, and the HOLY GHOST, were the same, making no real distinction between the Persons.

IV. They did not entirely reject the Old Testament; but they explained it all in an allegorical sense, and added many apocryphal writings to the canonical books of Scripture.

V. They rejected Marriage for no other reason, but because it confined a Man to one Woman, and a Woman to one Man(*c*). They held their assemblies in the night, Men and Women,

(*a*) Leon. ep. ad. Turrib.

(*b*) Fleury, III. 170.

(*c*) Augustine, 70. p. 13, & Leo. ep. 93.

A.D.378.] THE PRISCILLIANISTS. 147

Women, promiscuously; they prayed naked; and there was no lewdness they did not encourage and practise.

VI. They held it no crime to speak contrary to what they thought and believed, and to confirm with an oath what they said when they were talking to people of a different persuasion. This was one of their favourite maxims, which, above all others, they took care to inculcate to their Profelytes, often repeating to them, and among themselves, the famous verse,

Jura, perjura, secretum prodere noli.

Swear, forswear, but never betray a secret(a).

VII. They held, with *Marcion* and *Manicheus*, that JESUS CHRIST had not true flesh, nor a true human nature.

VIII. They denied the Resurrection.

L 2

THE

(a) Augustine, ib. ep. 253. & ad Con. c. 2.

THE JOVINIANISTS.

A. D. 385.

JOVINIAN, by birth a Latin, had spent his youth in all the austerities of the monastic life; fasting, living upon bread and water, going bare-footed, clothed with an old tattered black garment, and earning his scanty livelihood with the sweat of his brow, his hands being callous with long and hard labour(*a*). But with his doctrine, he changed his manner; for leaving his monastery, which was at *Milan*, he came to *Rome*, where, renouncing his former austerities, he gave himself up to all manner of debauchery, to redeem, as it were, the time lost(*b*), observing celibacy merely to avoid the troubles and anxieties attendant upon marriage, and not because he apprehended there could be in this life any merit in continency, or any reward allotted for it in the next(*c*). He soon found many followers at *Rome*. Several of both sexes lived many years in a state of virginity and mortification, being seduced and misled

(*a*) Hier. in Jovin. L. 2. t. 2. p. 94.
c. 25. Amb. ep. 7.

(*c*) Amb. ep. 7.

(*b*) Id. ib.

missed, in the words of St. *Austin*, by the cavils of that impious wretch(a). *Syricius*, Bishop of *Rome*, at the request of two Laymen, *Pammachius* and *Victorinus*, who were, as *Ambrose* and *Jerome* say, venerable for their piety, and illustrious for their birth(b), assembled the Priests, Deacons, and other Ecclesiastics at *Rome*; and having examined the doctrine of *Jovinian*, they declared it contrary to Scripture, and cut him off for ever from the communion of the Church, with the most sanguine promoters of his tenets; viz. *Auxentius*, *Genialis*, *Germinator*, *Felix*, *Frontinus*, *Martianus*, *Januarius*, and *Ingenius*(c). *Jovinian* and his followers, upon this condemnation, fled to *Milan*, with an intent to engage *Ambrose*, Bishop of that place, in their favour, as likewise the Emperor *Theodosius*, who was then in that city: but *Syricius* immediately dispatched three of his Presbyters to *Milan*, *Crescentius*, *Leopardus*, and *Alexander*, with letters to that Church, which are preserved amongst *Ambrose's* Works(d), acquainting them with what had happened at *Rome*. In consequence of this letter he was rejected by *Ambrose*, and driven out of the town by the Emperor. From *Milan*, *Jovinian* returned to

L 3

the

(a) Augustine, hæres. 82. Hier. in Jovin. L. 2. c. 23.

(b) Amb. ep. 6. Hier. ep. 26.

(c) Amb. ep. 6.

(d) Id. ep. 7.

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the neighbourhood of *Rome*, where his followers continued to assemble, under his direction, till the year 398, when the Emperor *Honorius* commanded him and his accomplices to be whipped with scourges armed with lead, and banished into different islands(*a*). *Jovinian* himself was confined to *Boas*, a small island on the coast of *Dalmatia*(*b*), where he died about A. D. 406, amidst all the jollity and mirth of a banquet(*c*). *Jovinian* wrote several books, which were answered by *Jerom* in the year 392. He did not, like *Helvidius* in the year 383, when he denied the Virginity of *Mary*, pretend that her Husband had knowledge of her; but that *CHRIST*'s body, if it were real, and not aëreal, must break that skin which is the token of Virginity(*d*).

THEIR DOCTRINE.

I. That all Sins are equal(*e*). This is omitted by the Abbé *Fleury*; and *Danæus* thinks it a false inference drawn from some other of his tenets.

II. That Man cannot sin after he is regenerated in Baptism(*f*).

III. That

(*a*) Cod. Theod. 16. t. 5. L. 53. (*b*) Hier. in Vigil.
c 1. (*c*) Id. ib. (*d*) *Danæus*, 233. (*e*) *Augustine*.
(*f*) *Augustine*.

A. D. 385.] THE JOVINIANISTS. 151

III. That all those who shall have preserved the grace of Baptism, shall have the same reward in Heaven.

IV. To which they added, says *Jerom*, this *shocking Doctrine*, That a Virgin was no better than a married Woman^(a).

(a) Hier. ep. 50.

The MESSALIANS, EUCHITÆ, or
ENTHUSIASTS.

A. D. 385.

ST. *Epiphanius* gives us an account of this sect of Fanatics. They were called *Messalians* from the Chaldee, and *ευχίται* from the Greek, signifying People accustomed to pray; *ευδυσία* is one that pretends to be inspired. They rose in the time of the Emperor *Constantius*, and were condemned, the Abbé *Fleury*^(b) says, in a Council 390; but what Council I am not able to find out, as no mention of it is made in the *Collectio Conciliorum magna regia*, or the *Collectio magna Conciliorum* by *Labbe*, or in the edition of

L4

the

[(b) *Fleury*, II. 627, 628, 629.

152 THE MESSALIANS, &c. [Cent. IV.
the Councils by Father *Harduin*, the *Jesuit*.
They lived an idle, vagabond life, both sexes
living promiscuously together. They seemed to
be agitated to violent motions during prayer,
and gave out their dreams for prophecies.
They were banished out of *Syria* by *Flavianus*
Bishop of *Antioch*, and retired into *Pamphylia*,
where they made many converts. St. *Amphilochus*,
Bishop of *Iconium*, wrote against them.
They were condemned in the General Council
of *Ephesus* A. D. 431^(a). They were often
denominated *Martyrians*, from their worshipping
as a Martyr one of their own Sect, who had
been killed by a Soldier; also *Euphemites*, from
the Praises they sang to God; and *Satanici*,
from the worship they paid the Devil, whom they
held to be the Governor of Mankind.

Their opinions bear a manifest resemblance of
the *Manichean* doctrine, and are evidently drawn
from the same source from whence the *Manicheans*
derived their errors, even from the tenets
of the Oriental Philosophy. From the following
account of their doctrine, it appears that the
Messalians were a sort of Mystics, who ima-
gined, according to the Oriental notion, that
two Souls resided in Man, the one *good*, and the
other

(a) Regia, V.

other *evil*; and who were zealous in hastening the return of the good Spirit to God, by contemplation and prayer.

THEIR DOCTRINE.

I. That, in a literal sense, we ought to *pray without ceasing*.

II. That manual labour is wicked.

III. That every person at his birth received a familiar Demon, who prompted him to commit evil.

IV. That prayer alone could drive this Demon from the Soul.

V. That when, by prayer, this Devil was driven out, the HOLY GHOST supplied his place, and discovered his presence in a sensible and visible manner, by freeing the Body from the impulses of the passions, and the Soul from all tendency to evil.

VI. That whoever was in this state, had a clear sight of futurity, and contemplated the BLESSED TRINITY with his eyes(*a*).

The

(*a*) Epiphanius. lxxx. p. 1067. Theodoret L. iv. c. v. p. 672, &c.

The BONOSIANS, or BONOSIACS.

A. D. 385.

BONOSUS was Bishop of *Naiſſus*, in *Dacia*, or, as we meet with it in ſome authors, of *Sardica*, the metropolis of that province. At the Council of *Capua*, which met the latter end of the year 391, *Bonofus* was accuſed of a crime againſt the Canons of the Church and the Law of God^(a), and likewise of hereſy. What his crime was, we cannot now inform ourſelves. His hereſy I have gathered from St. *Auſtin*^(b), and St. *Ambroſe*^(c). He had, before, been condemned by *Damaſus*, Biſhop of *Rome*, who died A. D. 384^(d). The Council of *Capua* committed the hearing of his cauſe to the Biſhops of *Mecodon*, his neighbours, under their Metropolitan *Anyſius*, Biſhop of *Theſſalonica*^(e). The Biſhops aſſembled, agreeably to the order of the Council, and *Bonofus* appeared before them; but they were ſo well convinced of the truth of the charge, that they immediately ſuſpended him from all Epiſcopal functions;
at

(a) Mercat. t. 2. p. 128.

(b) Auguſtine, ep. 150.

(c) Amb. ep. 5.

(d) Merc. ib.

(e) Amb. ib.

at the same time writing a letter to *Syricius* Bishop of *Rome*, declaring their abhorrence of the detestable error, *That the Virgin Mary should have other Children than Christ*. *Bonofus* died A. D. 410; but his Doctrine did not die with him, being maintained by some, two hundred years after his death. Pope *Gregory* makes mention of them, the latter end of the VIth Century(a). That Pope writes that the Church rejected their Baptism, because they do not baptize in the name of the Three Divine Persons, as also does *Gennadius*(b). But the Council of *Arles*, held in the year 452, by the seventeenth Canon commands the *Bonosians* to be received into the Church by the Holy Unction, the Imposition of Hands, and a confession of Faith; *it being certain, that they baptize in the name of the Trinity*(c). It is to be observed, that several writers have confounded the *Bonosians* with the *Photinians*, who did not baptize in the name of the three Persons; and by them both *Gregory* and *Gennadius* were misled(d).

THEIR

(a) *Gregory*, L. 9. ep. 61. (b) *Id. ib. Gen. dog.*
 c. 52. (c) *Avit. frag. p. 188.* (d) *Vide*
Concil. t. 2. p. 1270. and t. 3. p. 663. and t. 4. p. 1013.
Bower's Hist. Popes, l. 266. n. B.

THEIR DOCTRINE.

I. They taught that JESUS CHRIST was a mere Man.

II. That the VIRGIN MARY had other Children after the birth of CHRIST(a).

(a) Amb. ep. 5 and Infit. Virg. p. 5. See Whitly, I. 9. 125. Stackhouse, 631, 632.

THE AERIANS.

A. D. 385.

AERIUS, a Presbyter of *Sebastia*, in *Pontus*, and a follower of *Arius'* heresy, being disappointed of the Bishoprick of *Sebastia*, *Eustathius* being advanced to that dignity in preference to him, left the Bishops' communion, and drew a party after him, whom he persuaded, in order to make them adhere to him in opposition to their own Bishops, that Bishops and Presbyters were of the same order, and that there is no act of religion, which a Presbyter is not as capable of performing as a Bishop. For this opinion, chiefly, he is ranked among the heretics by *Epiphanius*, his contemporary, who calls it a *Notion full of folly and madness*. They were driven

A. D. 385.] THE AERIANS. 157

driven out from all churches, and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open fields.

THEIR DOCTRINE.

I. They held that there was no distinction, founded upon Scripture, betwixt a Presbyter and Bishop.

II. That JESUS CHRIST was a mere Man.

[Aerianism is said to be the rise of the Presbyterians, so considerable now among us.]

THE HYP SISTARIANS.

A. D. 300.

SO called from Ὑψιστος, the *highest*, because they were worshippers of the most high God, whom they worshipped, as the Jews did, in one Person, only; and they observed their Sabbaths, and used distinction of Meats, clean, and unclean; though they did not regard circumcision, as *Gregory Nazianzen*, whose father had been once of this sect, informs us in his account of

158 THE HYPsISTARIANS. [Cent. IV.
of them(*a*). They elected a *Major*, or *Patriarch*;
used the rite of baptism; but discarded all Re-
velation, admitting only Natural Religion(*b*).
They were afterwards called *Calicole*, which
see in the next Century.

(*a*) Bingham, vii. 306.
Hist. Vol. II. p. 90.

(*b*) Jortin's Rem. on Eccl.

THE

THE
HERETICAL HISTORY
OF THE
FIFTH CENTURY.

THE MELITONIANS,

A. D. 403,

RECEIVED their name from one *Melito*;
of whom all we know is, that he taught
the following

DOCTRINE.

I. That the image of God consists in the
body of Man (*a*).

II. That God is corporeal (*b*).

THE

(*a*) Augustine.

(*b*) Danæus.

THE TRIFORMIANS.

A. D. 403.

THIS sect is anonymous in *Augustine*.
Daneus gives them this name from their error.

THEIR DOCTRINE.

That the Father consists of a Triple Form, or three parts, whereof one is the FATHER, another the SON, and the third the HOLY GHOST; which parts, of themselves, are imperfect, but in conjunction complete the Divine Nature.

The ABELIANS, ABELONIANS, ABELOITES, or ABELITES,

A. D. 260,

WERE so called from their professing to imitate *Abel*, the Son of *Adam*. This sect of Heretics arose in *Africa*, not far from *Hippo*, but

A.D. 403.] THE ABELIANS, &c. 161
but were soon suppressed. Authors are divided
about the foundation of their practice; some
say on I. Cor. vii. 29.

THEIR DOCTRINE.

Their distinguishing tenet and practice,
was to marry, and yet live with their Wives
in profound abstinence, without carnal know-
ledge of them(*a*).

(*a*) See Augustine.

THE METANGISMONTES,

A. D. 403.

SO called from the Greek *μεταγγισμος*, which
signifies, to *decant*, or pour one liquor out
of one vessel into another; but, according to
St. *Austin*, the *entrance* of one vessel within
another.

THEIR DOCTRINE.

I. That GOD is corporeal(*b*).

II. That the SON is in the FATHER, after the
manner that a smaller vessel is within a
larger(*c*).

M THE

(*b*) Augustine.

(*c*) Id.

THE CŒLICOLÆ,

A. D. 405.

THEY took their name from their heresy. They were chiefly known in *Africa*(*a*). See *Hyphistarii*, in the last Century. They were condemned by the rescript of the Emperor *Honorius*.

THEIR DOCTRINE.

That the Heavens ought to be worshipped, i. e. the God of Heavens; in whom they denied any plurality of persons(*b*). They joined Circumcision and Baptism together(*c*).

The

(*a*) Fleury, III. 107.
(*c*) Id. ib.

(*b*) Bingham, vii. 305.

The PELAGIANS, or CELESTIANS.

A. D. 405.

THIS heresy received its names from the authors of it, PELAGIUS, and his disciple CELESTIUS. *Pelagius* was a native of *Wales**, and of mean parents. His name in the British language was *Morgan*, signifying *Sea-born*, from whence he had his Latin name *Pelagius*. He was a Lay-man, but a Monk by profession, retiring from the world, for religious studies and devotions; but I do not find from any ancient writers, that he ever confined himself to a monastery; nay, the wandering life he led is a strong proof he never did. He was a Man of extraordinary parts, great genius and penetration, and capable of defending his opinions, when once embraced, with the strongest reasons that could be offered. For this character of him we are obliged to St. *Asin(a)*. But St. *Jerom*

M 2

gives

* He is commonly styled *Pelagius the Briton*, to distinguish him from *Pelagius of Tarento*, who lived about the same time. *Aug. ep.* 106. *Prosp. contra Ingrat.* L. i. c. 1.

(a) *Augustine ad Bon.* L. ii. c. 3.

164 THE PELAGIANS, &c. [Cent. V.
 gives him a very different one; speaking of
 him with the greatest contempt, as if he had
 no genius, and but very little learning(*a*): but
 this we are not to be surprised at; *Jerom* never
 could see anything commendable in those whom
 he opposed. He lived many years in *Rome*,
 much esteemed(*b*); soon after the taking of
 that city by *Alaricus*, or, as the Abbé *Fleury*
 will have it, a little while before(*c*), he set
 sail for *Africk*; in the year 410 was at *Hippo*,
 and in 411 at *Carthage*(*d*), when the famous
 conference was held there between the *Catholics*
 and *Donatists*. From *Carthage* he passed into *Egypt*,
 and at last came to *Jerusalem*, where he resided a
 long time(*e*). From hence he wrote his ex-
 cellent Epistle to *Demetrius*. In the year 415,
 he had a conference with the famous *Orosius*;
 and in that year he was heard and acquitted by
 the Council of *Diospolis*, a city in *Palestine*,
 known in Scripture by the name of *Lydda*. The
 Council consisted of fourteen Bishops, and
Eulogius, Bishop of *Cæsarea*, presided; but no-
 body appearing against him, and none of the
 Bishops being well enough acquainted with the
 Latin tongue to understand his books, and he
 disowning

(*a*) Janf. Hist. Pel. p. 2. (*b*) Augustine, ep. 89.
 (*c*) Fleury, III. 154. (*d*) Augustine, de Gest. Pe-
 lag. c. 22. (*e*) Augustine, ib.

A.D. 405.] THE PELAGIANS, &c. 165

disowning some of the propositions drawn up against him, and anathematizing all those who held doctrines repugnant to those of the Catholic Church, the Council pronounced, at the suggestion of *John* Bishop of *Jerusalem*, who had countenanced him, the following sentence. *Since the Monk Pelagius, here present, has satisfied us as to his doctrine, and anathematized with us whatever is contrary to the true Faith, we acknowledge him to be in the Communion of the Church**(a). About this time he composed the four books upon Free-will, against *Jerom*. Soon after he is condemned by the Bishops of the province of *Carthage*(b); and their example is followed by the Bishops of *Numidia*, assembled at *Milesum*; and by *Innocent*, Bishop of *Rome*. This condemnation, so solemn and general, was attended with the wished-for effect. It greatly lessened the reputation of *Pelagius*, staggered many of his followers, and deterred others from embracing his doctrines. In 417 *Pelagius* wrote two letters to Pope *Innocent*, and with the latter sent his confession of faith; but he being dead

M 3

before

* This Council *St. Jerom* styles, *the pitiful Synod of Diospolis*; but *St. Augustine* calls them, *Holy and Catholic Judges*. Hier. ep. 79, and *Augustine*, Gest. Pel. c. 1.

(a) *Augustine*, Gest. Pel. c. 6, 11, 20, 29, 30, 35, ep. 96, 106. Hier. ep. 79.

(b) *Augustine*, ep. 95.

before, they were delivered to his successor *Zosimus*. In the confession of faith *Pelagius* owned, that *Baptism ought to be administered to Children, as well as to the Adult*; and that, notwithstanding our Free-will, we want the assistance of Grace(a). In this confession he did not disown any of his tenets; but not thinking it safe or adviseable openly to own them, he industriously declined explaining himself more distinctly on either of the above-mentioned heads. *Zosimus* was fully satisfied with this confession. In the meantime the *African Bishops*, assembling in Council at *Carthage*; from all the provinces of *Africa*, and some even from *Spain*, condemned their doctrine again, and more distinctly than they had hitherto done. This Council met on the first of *May* in the year 418, consisted of 225 Bishops, and enacted eight Canons, anathematizing the *Pelagian* doctrine concerning Grace and Original Sin(b). To these eight Canons they added ten more, on Discipline. The Emperor *Honorius*, also, this year enacted a severe Law against the *Pelagians*, dated at *Ravenna*, the 30th of *April*, and addressed to *Palladius*, then

Præfectus

(a) *Augustine*, Gr. ch. c. 30. and Pec. Orig. c. 18, 19.

(b) *Conc. L.* 2. p. 1121. *Augustine*, ep. 47.

A.D. 405.] THE PELAGIANS, &c. 167

*Præfetus Prætorio**, commanding *Pelagius* and *Cælestius* to be driven from *Rome*†(a). *Zosimus*, the same year, condemned the confession of faith he before had approved of, and anathematized the *Pelagian* doctrine, declaring *Pelagius*, and his disciple *Cælestius*, for ever cut off from the communion of the Church, unless they publicly renounced, to use his own words, *the poisonous tenets of their impious and abominable sect*(b). About the year 419 the doctrine of *Pelagius* was again condemned in a Council held at *Antioch*; and in another, at which presided the famous *Theodorus* of *Mopsuestia*, that met about the year 421(c). Soon after this Council, *Pelagius*, styled by *Jerom* the *second Catiline*, was driven from *Jerusalem*(d). What came of him afterwards, is not recorded. CELESTIUS, the first

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and

* *Honorius*, in his address to *Palladius*, declares, he had been informed, that *Pelagius* and *Cælestius* taught, in opposition to the authority of the Catholic Church, that God had created the first Man mortal; that he would have died, whether he had or had not sinned; that his Sin did not pass to his Descendents; and several other impious errors, that disturbed the peace and tranquillity of the Church.

† The Emperor, no doubt, supposed *Pelagius* to have been in *Rome*, when he passed this severe law; but he was most certainly at that time in *Palestine*.

(a) Bar. ad Ann. 418. n. 20. (b) Augustine, Pecc. Orig. c. 3 & 4. in Jul. L. 1. c. 4. ad Bon. L. 2. c. 3.
(c) Merc. Comm. c. 3. (d) Hier. ep. 55.

and chief Disciple of *Pelagius*, was a native of *Scotland* or *Ireland*; or, according to some, of *Campania* in *Italy*(*a*). He was of noble extraction; and bred up to the Law, which quitting, he retired to a monastery(*b*). We have his character given by St. *Jerom*, and St. *Austin*; but they widely differ in their opinions of his parts: the one commends him as a good writer, and thoroughly acquainted with the subtilties of logic; while the other allows him neither genius nor talents(*c*). He quitted *Rome* with *Pelagius*, and crossed with him into *Africa*, and remained at *Carthage*, while *Pelagius* went into *Palestine*(*d*). During his residence at *Carthage* he was a candidate for Priests orders; but as he did not use any precaution in propagating his heresy, he was soon discovered, and accused by one *Paulinus* a Deacon, and condemned by a Council held there(*e*); after which he fled to *Ephesus*(*f*), where he was well received by the Bishop of that place, and even preferred to the Priesthood; but being, at last, driven from *Ephesus*, he went to *Constantinople*, but was soon expelled that city by *Atticus*, the Bishop(*g*).

From

(*a*) Hier. in Jer. & Gernerius in Mar. Mercat. (*b*) Genad. de Script. Eccles. c. 44. (*c*) Augustin. ad Bon. L. 2. c. 3. Hier. ad Ctesiph. c. 3. (*d*) Augustine, ep. 89. (*e*) Augustine, ep. 89. (*f*) Augustine, ib. & de Gest. Pel. c. 11. (*g*) Augustine, ep. 90, 92.

From *Constantinople* he repaired to *Rome*, and presented himself to *Zosimus*, complaining of the judgment given against him by the *African* Bishops. He likewise drew up a confession, which he laid before the Pope (*b*). *Zosimus*, pleased with this pretended submission, received *Celestius* kindly, favoured his cause, but determined nothing. In the year 418 the same Pope intended to re-examine the matter; but *Celestius*, conceiving it impossible to dissemble his real sentiments any longer, privately withdrew from *Rome*, and was not heard of till three years after, when he again appeared there (*c*). *Zosimus*, however, excommunicated him and *Pelagius*. In the year 421 *Celestius* returned to *Rome*, and applied to *Celestine*, then Pope, to have his cause examined anew; but *Celestine*, rejecting his request with indignation, caused him to be banished all *Italy* (*d*). From *Rome* he repaired to *Constantinople*, with *Julian*, and the other Bishops of the *Pelagian* Party, who all met there with a more kind reception; but were ordered by *Theodosius* the younger to depart that city (*e*). Of *Celestius* no farther mention is made by any of the

(*b*) *Augustine*, Gr. C. c. 30. 33. (*c*) *Augustine*,
Pec. Origin. c. 8. (*d*) *Prosp.* in Coll. c. 41. (*e*) *Garn.*
 in *Mercat.* p. 144.

the ancients. About the year 428 the *Pelagian* doctrine began to prevail, almost universally, in *Britain*. The leading man of the party here was one *Agricola*, the Son of a *British* Bishop named *Severianus* ;(a) but St. *Germanus*, Bishop of *Auxerre*, coming over, exerted his wonder-working powers, and by miracles checked its progress, and in a second journey entirely rooted up the poisonous weed, not leaving a shoot behind. He made his journey hither in the year 447(b).

THEIR DOCTRINE.

I. That we may, by our own free-will, without the aid of divine grace, do good, or avoid evil.

II. That, if grace were necessary, God would be unjust to withhold it.

III. That faith, which is the first step to our justification, depends upon our own free-will.

IV. That the sin of *Adam* hurt none but him; that children were innocent at their birth, and baptism not at all necessary to their deliverance from future misery.

V. That grace is only necessary to render the performance of duty more easy.

THE

(a) Prosp. Chron.

(b) Constant. vit. S. Ger. L. 2. c. 1.

THE PATRICIANS,

A. D. 410.

THIS sect had for their leader, one PATRICIUS. He taught the following

DOCTRINE.

I. That the substance of Man's body was made by the Devil, and not by God(*a*).

II. That it is lawful for a Christian to kill himself, in order to be disengaged from the body(*b*).

(*a*) Augustine.

(*b*) Id.

The PATERNIANS, or VENUSTIANS.

A. D. 412.

THEY had the first of these names from their author PATERNUS, and the other from VENUS;

172 THE PATERNIANS, &c. [Cent V.
VENUS, on account of their debaucheries and
lewdness.

THEIR DOCTRINE.

I. That the lower parts of our body, from
the navel downwards, were not made by God,
but by the Devil^(a).

II. For which reason they lived in the greatest
impurity.

(a) Augustine.

The ASCITES,

A. D. 423,

WERE so called from *ασκος*, a *Bottle*.

THEIR DOCTRINE.

That they were obliged to carry about with
them a Bottle, to intimate that they were new
evangelical Bottles filled with Wine.

THE

THE NESTORIANS.

A. D. 428.

THEY derived their name from the famous NESTORIUS, who was a native of *Germanicia*, in the province of *Comagena*(a), but in his infancy baptized at *Antioch*, and educated there. He led a monastic life in the monastery of *St. Euprepus* in the suburbs of that city. *Theodosius*, the Bishop, ordained him Priest, and gave him the employment of Catechist, to explain the faith to those that desired baptism, and to defend it against the heretics. And, indeed, he appeared very zealous in opposing such of them as were at that time most odious in the *East*, viz. the *Arians*, the *Apollinarists*, and the *Origenists*; and pretended to admire and imitate *St. Chrysostom*. He had a very fine voice, and an easy delivery; but his eloquence was not solid: he sought only to please, and gain the applauses of the people, whose eyes he every where commanded by his pale visage, his ragged brown garment, and slow pace. By this means he gained great
repute

(a) *Danæus*.

174 THE NESTORIANS. [Cent. V.
repute for his learning and virtue. In 428 he
was ordained Bishop of *Constantinople*. In the
year 430 began the famous dispute between him
and St. *Cyril*, Bishop of *Alexandria*, which the
reader cannot be displeased in having a par-
ticular account of, as it rent the whole Church
into two opposite and irreconcilable factions.
What gave occasion to this dispute was, the
title of *Mother of God*, which began at this time
to be commonly given to the Virgin *Mary*.
Such a title *Nestorius* thought very improper,
derogatory of the majesty of the eternal Cre-
ator, and only calculated to lead the unwary into
gross mistakes concerning the mystery of the in-
carnation, and the nature of CHRIST: for he ar-
gued, that it could not be said, without a kind of
blasphemy, that God *was born of a woman*, that
God *had suffered*, that God *had died*, nor, con-
sequently, that the *Virgin Mary was the Mother*
of God. We must not imagine, said he, that
God, or the Word, was born of the *Virgin*
Mary; but we ought to believe, that God, *or*
the Word, was united to him who was born of the
Virgin Mary.(a) The title of *Mother of CHRIST*
was that which he thought should be given to
the Virgin, as containing all that was meant
by the other, without the impropriety and of-
fence of the expression, and without danger of
con-

(a) Concil. t. 3, p. 1124. Cyr. p. 38.

A.D. 428.] THE NESTORIANS. 175

confounding the divine nature of CHRIST with the human. This doctrine was espoused by some, and opposed by others, with great warmth. At the head of the opposition was St. *Cyril*, a man of an imperious haughty temper. He peremptorily required *Nestorius* to acknowledge and confess the Virgin *Mary* to be the *Mother of God*; but *Nestorius* refusing, *Cyril* defamed him all over the East, as a reviver of the heresy of *Paul of Samosata*. *Nestorius*, being now sensible that *Cyril* was determined to keep no measures with him, resolved, in his turn, to keep none with one who had given him so great provocation. He therefore assembled a council at *Constantinople*, and then, with the unanimous consent of the Bishops who composed it, excommunicated all those who sided with *Cyril* (a). St. *Cyril*, soon after, summoned a council at *Alexandria*, and, by their advice, wrote the famous letter to Pope *Celestine*, which has reached our times, in opposition to one *Nestorius* had before written to that Prelate. (b) In consequence of these letters a council was assembled at *Rome*, at which assisted most of the Western Bishops, (c) where *Nestorius* was declared a new and dangerous Heretic, and *Cyril* was highly extolled for the opposition he had made to it. This judgment of the Western Bishops,

(a) Concil. t. 3. p. 327.
(c) Mercat. t. 1. p. 71.

(b) Id. ib. p. 349, 356.

176 THE NESTORIANS. [Cent. V.

Bishops, *Cælestine* made *Nestorius* acquainted with in a letter dated the 11th of *August*, 430, threatening to cut him off forever from the communion of the Church, unless he publicly condemned the doctrine he had heretofore taught, in the term of ten days from the date of that letter. (a) *Nestorius*, foreseeing the storm the dispute between himself and St. *Cyril* was likely to raise in the Church, applied to the Emperor *Theodosius* for the assembling an Œcumenical Council, which was accordingly summoned to be held at *Ephesus* by Whitsuntide, 431. The sentence of deposition and excommunication was there pronounced against *Nestorius* in the following terms: *Our Lord JESUS CHRIST, against whom the most wicked Nestorius has levelled his blasphemies, declares him, by the mouth of this Council, deprived of the Episcopal dignity, and cut off from the communion of the Episcopal order.* (b) As *Nestorius* did not appear at the Council, it being composed of his avowed enemies, and they had refused to wait the coming of the *Oriental*s, i. e. the Bishops of the Patriarchate of *Antioch*, who were supposed to favour *Nestorius*, the Sessions took care to acquaint him with the sentence they had pronounced against him; and the note, which they wrote to him on that occasion, showed too plainly, that

(a) Concil. ib. p. 374, 376.

(b) Id. ib. p. 534.

that they were swayed, in all they did, by passion alone; for the note was thus directed, *To NESTORIUS, a second JUDAS. (a)* While the Council was still sitting, the Emperor sent *Nestorius* an order, commanding him to quit *Ephesus*, and retire to the monastery of *St. Euprepus*, near *Antioch. (b)* The following year, 432, *Celestine* wrote a very pressing letter to *Theodosius*, dated 15 *March*, conjuring him, as he tendered the purity of the Faith, to confine *Nestorius* to some uninhabited place, where it may not be in his power to infect others with his pestilential doctrine; which was begging the Emperor to drive him out, like a wild beast, to perish in a desert. *Theodosius*, after some time, yielded to the solicitations of *Celestine*, and issued an order, addressed to *Isidore*, then *Præfectus Prætorio*, enjoining him to cause *Nestorius* to be conveyed to *Petra* in *Arabia*, to end his days there, by way of atonement for the mischief he had done. With him were banished, to the same place, Count *Irenæus*, his great friend and protector, and *Photius*, a Presbyter of *Constantinople*, who had written in his defence against *Cyril. (c)* The same year the Emperor issued an edict, dated the 30th of

N July,

(a) Concil. t. 1. p. 560.
 Concil. t. 3. p. 744.
 p. Ap. 884.

(b) Evang. l. 1. c. 7.
 (c) Concil. ib. p. 1058, &c

178 THE NESTORIANS. [Cent. V.

July, commanding the disciples of *Nestorius* to be called *Simonians*, to render them odious; his books to be every where sought for, and publicly burnt; and all persons, in whose possession they were, to deliver them up to the magistrates. By the same edict the *Nestorians* were forbidden to hold any assemblies in the cities, villages, or fields. (a) From *Petra*, *Nestorius* is removed to *Oasis*, in the deserts between *Egypt* and *Lybia*, a place to which the greatest criminals were usually confined in those days. (b) Some time after he had been removed to *Oasis*, that city was taken by the Barbarians, named *Blemmyes*; and he was carried by them into captivity, but set again at liberty. He was then removed to the city of *Panopolis*; but being very old, and by the great fatigues he was obliged to undergo in being removed so often from place to place, his strength at last quite failed him, and he died somewhere within that territory. (c) Such was the end of the famous *Nestorius*, who, for his great learning, deserved a much better fate. His sect still subsists, it is said, in the *Levant*.

THEIR DOCTRINE.

I. That the blessed Mother could not properly be stiled Θεοτοκος.

(a) Cod. Teod. t. 6, p. 190. (b) Socr. l. 7. c. 34.
(c) Evagr. l. 1. c. 7.

II. That there were two persons in JESUS CHRIST; and that the VIRGIN was not his Mother as God, but Man.

THE SEMI-PELAGIANS.

A. D. 430.

ABOUT this time several persons attempted a medium between the errors of *Pelagius* and the opinions of *St. Austin*, which they looked upon as two extremes. The Monk *Cassian*, who came from the East into *France*, and erected a monastery near *Marseilles*, was the first who embarked in this undertaking; and hence arose a new Sect, which were called SEMI-PELAGIANS. *Faustus* of *Riez*, *Vincent* of *Lerins*, *Gennadius* of *Marseilles*, *Hilerias* of *Arles*, and *Arnobius* the Younger, were its principal defenders. The *Semi-Pelagians* were opposed by the whole united forces of *St. Austin* and *Prosper*, without being extirpated, or overcome by them. (a) This Sect was condemned by some Synods, and was rejected by the Church.

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THEIR

(a) Vossii Hist. Pelagiana, l. v. p. 538.--Scipio Maffei de Hæresi Pelagiana, t. xxix, &c.

THEIR DOCTRINES.

I. That God did not dispense his *grace* to one, more than another, in consequence of Predestination, i. e. an eternal and absolute decree, but was willing to save all Men, if they complied with the terms of his Gospel.

II. That CHRIST died for all Men.

III. That the Grace purchased by CHRIST, and necessary to salvation, was offered to all Men.

IV. That Man, before he received Grace, was capable of faith and holy desires.

V. That Man, born *free*, was consequently capable of resisting the influence of Grace, or *complying* with its suggestions. (*a*)

(*a*) Basnage Histoire de l'Eglise, tom. i. l. xii. c. i. p. 696.

THE SAVAGES,

A. D. 430.

ARE so called by *Daneus*, from one branch of their Heresy.

THEIR DOCTRINE.

I. That the society of Men ought to be avoided. (*a*)

II. That the HOLY GHOST is a Creature. (*b*)

(*a*) Augustine.

(*b*) Id.

THE EUTYCHIAN S.

A. D. 447.

THIS Sect were the Disciples of EUTYCHES, a Monk, and Abbot of a monastery of 300 Monks in the suburbs of *Constantinople*. He led a monastic life 70 years. After *Cyril*, he was the most inveterate enemy *Pelagius* had. In the year 448 the Oriental Bishops, whom he had charged with *Pelagism*, headed by *Domnus*, nephew and successor of *John* in the bishoprick of *Antioch*, condemned *Eutyches* as an Heretic, writing at the same time a letter to the emperor *Theodosius II*, informing him of the pretended errors of this new Hesiarch. (a) In the same year *Eusebius*, Bishop of *Doryleum* in *Pbrygia*, accused *Eutyches*, in a Council held by *Flavian*, Bishop of *Constantinople*, to examine the judgement passed by *Florentinus*, Bishop of *Sardis*, and Metropolitan of *Lydia*, against two of his suffragans. (b) *Eutyches* was summoned to appear before this Council upon an appointed day: he refused to obey the first, and the se-

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(a) Facund. l. 12, c. v. (b) Theod. Ep. 86. A&.
Concil. Constant. int. Act. Concil. Calced. p. 150.

cond summons, pleading sickness; but upon a third summons being issued, he complied, and on the 22d of *November* appeared before the Assembly, surrounded with great numbers of *Monks*, Officers, and Soldiers, not knowing to what extremities the Fathers of the Council might suffer themselves to be carried by their great zeal for what they called the Purity of the Faith. After he had, with great candour, declared his tenets, and acknowledged two Natures in *CHRIST* before the Union, and but one after it, nothing was heard through the whole Council, but curses and anathemas. He was urged to retract his opinions; but refusing, the Council proceeded to pass sentence, declaring *Eutyches* fully convicted of having revived the heresies of *Valentine* and *Appollinaris*, and therefore degraded from the sacerdotal dignity, cut off from the communion of the Church, deprived of the government of his monastery; and all, who for the future should converse with him, were in like manner separated from the communion of the Faithful. This sentence was signed by 29 Bishops and 24 Abbots. (a) *Eutyches*, finding himself thus condemned, appealed to the Patriarchs of *Rome*, *Alexandria*, of *Jerusalem*, and to several other Bishops,

(a) Conc. Aët. 7. int. Aët. Calced. p. 230. (b) Concil. t. 4, p. 101.

Bishops, that is, to an *Œcumenical Council*, which, according to a circular letter, dated the 30th of *March*, 449, was summoned to meet at *Ephesus* the first of *August*.(a) The Council, though it had been appointed to meet on the first of *August*, did not assemble till the eighth, when they met in the great church, where the first Council of *Ephesus* had been held eighteen years before. There were present 149 Bishops, counting those who assisted in person, and the deputies of those who did not. *Dioscorus*, Bishop of *Alexandria*, presided by the Emperor's express order, seated on a high throne. The Bishop, who was the Pope's first Legate, (either *Julius* of *Puzzoli*, or *Julianus* of *Cooz*) held the second rank; *Domnus* of *Antioch* was placed after *Juvenalis* of *Jerusalem*, and *Flavianus* of *Constantinople* after both. To the Deacon *Hilarius*, Pope *Leo's* other Legate, and *Dulcitius*, the Notary of the *Roman Church*, was assigned the last place of all.(b) *Flavianus*, and the other Bishops who had condemned *Eutyches* in the Council at *Constantinople*, were declared parties, and consequently excluded from voting. *Eutyches*, upon the Fathers being seated, was summoned to appear, and to give an account of his faith. He complied with the order, and presented a confession of faith, declaring that he held

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(a) Concil. t. 4, p. 101.

(b) Conc. t. 4. 257.

the doctrine of *Nice*, with that of *Cyril*, as approved by the Council at *Ephesus*, and sincerely anathematized *Manes*, *Valentine*, *Apollinaris*, *Nestorius*, and all who had condemned the Church, from the time of *Simon the Magician*: in consequence of this confession, his doctrine was declared orthodox; and the whole Council joined, as one man, in crying out aloud, *Whoever admits of two Natures, let him be anathematized, let him be driven out, torn in pieces, massacred.* (a) He was restored to the communion of the church, and the government of his monastery. *Flavianus* and *Eusebius* were declared anathematized, and deposed, as was also *Ibas*, Bishop of *Edessa*. *Flavianus* appealed from the sentence pronounced against him by *Dioscorus*, the President of the Council, saying *παραίτημαί σε*, (b) *I except against you*, to a general and free Council. *Dioscorus*, and the Bishops of his party, being irritated at that appeal, after beating him in a most barbarous manner, ordered him to prison, and the next morning into exile. The Soldiers appointed to attend him, dragged him as far as *Epipus* in *Lydia*, two days journey from *Ephesus*, where he died with the bruises he had received in the council three days before. (c) In the year 451, on

(a) Leo Ep. 39, 40.
(c) Id. ib. 403.

(b) Conc. t. 4, 305.

A.D. 447.] THE EUTYCHIANS. 185

on the 8th of *October*, (a) a Council was held at *Calcedon*, which consisted of 630 Bishops. This Council met in the great church of St. *Euphemia*, and condemned the errors of *Eutyches*, deposed *Dioscorus*, and revoked every act of the Council of *Ephesus*. After this condemnation, we find nothing more recorded with regard to *Eutyches*. *Leontius*, Superior of the *Scythian* Monks, revived his heresy about the year 600, and maintained that we ought to say, one of the three persons in the Trinity suffered on the cross.

THEIR DOCTRINE.

I. *Eutyches* taught, that as there was but one CHRIST, so there was but one Nature in CHRIST. *Monotheletes*

II. That this nature consisted of the human and the divine nature, become one by the hypostatical union.

(a) Conc. t. 4. p. 69. Liberat. c. 13.

THE ACEPHALI.

A. D. 482.

THESE Schismatics were distinguished by the writers of these times by the name of *Acephali*, as they had, at first, no particular head or leader. They were first heard of in *Egypt*, about the year 482. When *Petrus Mongus*, Bishop of *Alexandria*, received the *Henoticon* of the Emperor *Zeno*, by which he was to anathematize

matize the Council of *Calcedon*, only with respect to the controverted doctrine of the *two natures*, maintained by *Nestorius*, and denied by *Eutyches*, some of his Clergy, out of the irreconcilable hatred they bore to that Council, continued to anathematize it without limitation or restriction; and rejecting the *Henoticon*, separated themselves from their Patriarch, and abandoned him for his inconstancy, because he had received it, after he had, not long before, in the warmest manner, declared himself for the Council of *Calcedon*. The name *Acephali*, in process of time, was extended to all, in general, who refused to admit the Council of *Calcedon*. Pope *Hormisdas*, in a letter, which he wrote to the Presbyters, Deacons, and the *Archimandritæ* of the *second Syria*, taxes the *Acephali* with holding the opposite errors of *Nestorius* and *Eutyches*(a); and *Nicephorus*, that they acknowledged but one Nature in CHRIST, with the *Eutychians*, and two Substances, with the *Nestorians*(b).

THEIR DOCTRINE.

They taught, in a more rigid manner, the doctrine of *Eutyches*, with regard to the *one nature*. See above.

(a) Syn. Constan. sub Menn. Act. 5.
Callist. l. 18. c. 45.

(e) Niceph.

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